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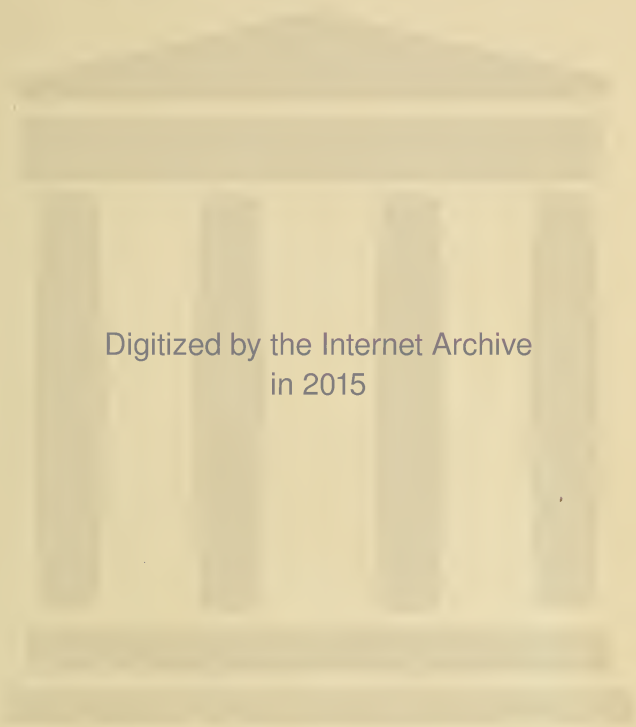

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# THE WOODSTOCK LETTERS

VOL. LXXX, No. 3 JULY, 1951

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## ADDRESS OF VERY REVEREND FATHER GENERAL TO THE CONGREGATION OF PROCURATORS, SEPTEMBER 27, 1950.

Reverend Fathers in Christ: During the past four years our Society has enjoyed such proofs of the confidence and benevolence of the Vicar of Christ our Lord, our highest superior on earth, that we ought to blush with embarrassment. And such favors we are utterly unable to reciprocate, for in our wholehearted service of the Church and of the Roman Pontiff—the end for which our holy Founder instituted the Society—we fail in too many points. This predilection of our common Father should, therefore, urge us on to an even greater manifestation of our docility and religious observance. I can confidently say that however great our proofs of affection to the Supreme Pontiff may appear, they can scarcely—indeed they cannot at all—equal his proofs of affection to us.

1. The Society and its works enjoy the esteem and favor of by far the greater part of the Episcopate. If from one source or another less pleasant reports come in, the cause is not infrequently—and I say it advisedly—some fault or mistake of one of Ours; for it may happen that some Jesuit, impelled by zeal for an immediate good or by love of his order, will ignore the need of co-ordinating his efforts with those of the secular clergy or of other religious orders laboring in the vineyard of the Lord. It is not for us (as I explained in my letter *On Our Ministries*[1]) to establish this co-ordination, but for the Hierarchy of the Church, whose servants we are. Difficulties very seldom arise when we conduct ourselves with due humility and obedience.

Nor should we be too much disturbed about that emulation between the secular clergy and religious—an emulation often quite healthy in itself—which crops up so frequently in the history of the Church. Each branch works for its greater perfection in every way;

each is spurred on by the other's example; each does battle for the same Lord under the banner of the same Church. And if at times it happens that some out of human fallibility should appear to belittle the religious state—a state that has received more than enough approval from the ordinary and perpetual magisterium of the Church—we should with all due modesty and fairness explain the real attitude of the Church, but in a way that is consonant with charity.

2. The Curia of the Society misses very much two outstanding members who were prematurely called home to God: Reverend Father John Hannon in the performance of his duties as English Assistant, and Reverend Father Carl Brust, formerly Assistant for Germany, but at the time of his death the Rector of the German College here in Rome. The exemplary charity of these two men toward the Church and toward the Society has been and still is an inspiration and source of strength to us all.

3. In proportion as the Society has grown, so too has the work of the Curia. Hence it is that we have been forced to call in new aids to bolster the present staff. In particular, to prevent Father General himself from being overburdened with work—and thereby doing harm to the whole Society—it seemed preferable to transfer the direction of all Institutes in Rome which were immediately dependent upon him to a delegate, who, in the capacity of a provincial, will have immediate control over them. This delegate will, however, consult the General about their direction at frequent intervals.

There has been a steady increase in numbers in far the majority of provinces. There are regions—for example, France and Italy—where vocations are wanting. But even in those places we can hope to remedy the situation by slow and unremitting spiritual efforts, by faithful adherence to our Institute, and, most of all, by means of the *Spiritual Exercises* and Sodalities. So it is that the Society, which in 1947 numbered 28,839 members, has increased to 30,579 in 1950.

4. By a more convenient division of the territory of Northern Spain, four provinces have been set up instead of the former three. All were established as full-fledged provinces from the beginning and in all of them the number of members is growing and the scope of their ministries is being extended. Three new independent vice-provinces have been erected: the Swiss, Maltese, and Japanese. The Tchad Mission in Africa, which was taken in charge by the Province of Lyons during the last General Congregation, was elevated to the status of an apostolic prefecture soon afterwards. The new mission of Jamshedpur in India, carved out of territory that formerly belonged to the Calcutta and Ranchi Missions, has been entrusted to the Maryland Province. The Yanchow Mission in China, which the California Province has cared for as a mission dependent upon the Shanghai Mission, has been set up autonomously and elevated to the rank of an apostolic prefecture. In the Shanghai Mission of China and the Poona Mission of India the secular clergy have for the most part taken charge. This has left the Fathers of the Provinces of France and of Lower Germany and Switzerland free to teach in institutes in addition to continuing their labors in the mission stations still remaining to them. The new Apostolic Prefecture of Haichow—still under the care of the Province of France—has been separated from the former Diocese of Shanghai. The Ahmedabad Mission of India has been erected as a diocese under the care of the Province of Eastern Castile. The Caroline Islands, formerly a mission of the Andalusian Province, were transferred, first to the care of all the provinces of the American Assistancy, and then to that of New York alone. Other changes in mission administration include these: Upper Canada has undertaken the Calcutta Mission; Sicily has adopted the Mission of Fianarantsoa after releasing the Greek Mission to the Vice-Province of the Near East; Ireland has taken over the mission of Lusaki; and, quite re-

cently, the Vice-Province of Australia has bound itself to assist the Ranchi Mission in India.

5. Meanwhile the Vice-Provinces of Lithuania, Rumania, and Slovakia together with the Provinces of Bohemia and Hungary are suffering persecution. Almost all of our houses have been confiscated; the members of the various provinces have been either put in prison or sent off to concentration camps. Our apostolic work has been practically suspended. The future holds little hope either. In both provinces of Poland and in the Vice-Province of Croatia many of the superiors and subjects have been cast into prison. Those who have not been so treated are meeting with greater and greater hindrance to their ministeries from day to day.

In China, moreover, Communists occupy all our missions except those in the cities of Hong Kong and Macao; and though Ours do not work without fruit, they work under disadvantages. Because of the peculiar conditions in China, the provincial control over the missions there was suspended and the missions were all united under the authority of a single Visitor —though they remain more or less distinct under their respective religious superiors. This system of administration was begun during the civil war. It has proved practical, and, since the Communist conquest of the country, even necessary.

The strength of soul and the complete surrender of personal conveniences and even of life itself by those who in Europe and Asia are cut off by the Iron Curtain are not only a great consolation to us but a source of edification as well. These men not only accept their lot, they embrace it happily and eagerly. The plans of the divine goodness are yet unknown, of course, but we can hope that this persecution is a pledge of future success and triumph just as was recently the case in Mexico and Spain. Thus the enemies of the Church continue to seek to destroy the vineyard of the Lord, but they succeed only in "pruning the vine that it may bear more fruit." [2]

6. The confidence of the Episcopacy of which I spoke earlier is evidenced toward the Society by the fact that more than fifty colleges, seminaries, and universities in various parts of the world have been offered to us. Though we have accepted only a few of these, we have accepted as many as our resources will allow; for example, the colleges in Hamburg in Germany, Yokosuka in Japan, Delft in Holland, Pamplona in Spain, Lisbon in Portugal, Arequipa in Peru, Adelaide in Australia, Davao in the Philippine Islands, Dublin in Eire, and two for the education of natives in the Belgian Congo. We have accepted the care of regional seminaries in Christchurch in New Zealand, Tokyo in Japan, in Puerto Rico, and in Mexico, and a university for higher studies in Kisantu in the Belgian Congo. In all these institutions we have already begun our work. We shall soon begin colleges in Ruanda in Central Africa and in Morocco. At the same time, in an effort to expand more necessary activities, we have been forced to close colleges at Brussels and Liège in Belgium, and in France at Lyons, Villefranche-sur-Saône, Tours, Brest, Boulogne, and St. Affrique. It certainly seems preferable to suspend or close down other less useful houses in still other places.

If one weighs the matter well, he must certainly recognize that the Society is needlessly involved in works which, though not absolutely unnecessary, are at least less urgent—and that in localities where the secular and regular clergy are numerous. At the same time there are other regions where Catholics and infidels alike are deprived of spiritual assistance. I am thinking of the vast territories of Latin America where, for no other reason than a shortage of priests, the people are an easy prey to Protestants and Communists, both of whom are making great progress and will before long, if they continue as they are doing at present, carry off a large segment of the Catholic world. I would like you, therefore, to plead with your provincials that they consider, in addition to the needs of their own provinces, the conditions that exist

elsewhere, and that they put off what I would call the spirit of provincialism. Unless we moderate this attachment to our own concerns, it will by its very nature do damage to souls and to the Church. Provincials must adopt a "dual outlook" [3] and consider "the common good of the Society (or rather of the Church) and promote it generously, even at cost to their own provinces." [4]

Further proofs of the external progress of the Society are the new ecclesiastical institutes that have been established. Houses of philosophy have been staffed at Braga in Portugal, Tullamore in Eire, and Louvain in Belgium, and Tokyo in Japan. A theological curriculum has been organized at Eegenhoven near Louvain in Belgium, and one for philosophy and theology together at São Leopoldo in Brazil. The philosophical faculty at Montreal in Canada has received power to grant the ecclesiastical doctorate. Last of all, I must mention the recognition which has been given to the program of studies together with the ecclesiastical courses of the University of Bogotá in Colombia.

7. We fondly hope that the congresses of the Apostleship of Prayer and of the Marian Congregations being held in Rome will advance the apostolic efforts of the Society. The apostolic constitution *Bis Saeculari* certainly is calculated to advance them even beyond all expectation. I know of no more important document in the history of those same congregations.

The present condition of world affairs demands that matters affecting the whole Society and requiring correction and adjustment take priority in the consideration of the General over the many routine details, however much these latter may conduce to the praise and service of God our Lord. Works suspended on account of the war have been resumed almost everywhere—and this in spite of the fact that in many places almost no government assistance was received. It has been the charity of the Society and of the faithful—and especially the diligence and stubborn courage of

our Fathers and Brothers in Germany, France, Belgium, Holland, and Poland—that has restored all that was ruined by the war. Rather, I should say their diligence and courage have bettered conditions. As I mentioned at the time of the last General Congregation, I cannot refrain from recalling now the untiring charity of our American provinces after the war. May this be a satisfaction to them: veritable wonders have been accomplished by means of the subsidies they sent, because the diligent and competent planning of Ours have kept expenses for rebuilding our houses far below the usual costs of such work.

We are particularly happy, however, to see that our spiritual and apostolic ministries in many localities are on the increase and are flourishing with renewed vigor. The *Spiritual Exercises* of our holy Father Saint Ignatius are being given with great success in various places. For example, in the Spanish Assistancy closed lay retreats of from five to eight days are being made by fervent exercitants in an atmosphere of perfect silence. In many sections Ours are showing renewed ardor in staffing colleges: the American Assistancy has taken the lead through its diligence in preparing skilled teachers in the various branches of learning, and by the co-ordination of efforts by means of general prefects of studies in each province and in the Assistancy as a whole. The French Assistancy is hard at work renewing the spirit of the *Ratio* in undergraduate fields according to the best principles of modern pedagogy. The English Province has modified the *Ratio* for juniorate studies in an effort to give its members a more professional training for teaching classical subjects. In many localities, for example, in the United States, Cuba, the Philippine Islands, Italy, and even—in the near future—in India, Ours have founded institutes for studying social conditions and for disseminating Catholic social doctrine. In France, Belgium, and Holland various attempts—adapted in each case to local conditions—have been made to win back workers who have fallen away from the Church. From

the results of these experiments we shall be able to discover what methods will best serve in other countries. The Spanish Assistancy deserves mention for founding many trade-schools for the young. These schools have been attached to some already existing college or residence. And if we keep in mind the vow by which we oblige ourselves to teach Catholic doctrine to the young, we cannot give too much praise to the Sodalists of Mexico for their zeal. In imitation of their brothers in Spain they have allowed no labor or sacrifice to prevent them from teaching Christian doctrine with zeal to tens of thousands of children from the poorest of homes. They have thus effectively counteracted ignorance of religion, which might have resulted from the shortage of priests. The provinces of Belgium and Holland have similarly exerted themselves in perfecting methods of catechetical teaching.

8. I must be content with merely mentioning some works—even some of great importance. But the hidden scholarship of our historians among the Bollandists, in the Gregorian University and its affiliated Biblical and Oriental Institutes, in the Vatican Observatory, and in other universities and schools wins glory for God and helps to further the cause of the Church. The constant devotion of our Fathers and Brothers in the colleges, residences, parishes, and foreign missions, which is perhaps known only to God, is a certain pledge of divine favor and a proof of the thriving spirit of the Society.

By far the greater part of the Society's works is pursued in seclusion and escapes the eyes of men. It is ever so in human affairs. Extraordinary events which deviate from the regular way are noted and discussed; but the ordinary, the constant, the courageous are buried in oblivion.

This age-old law holds not only for events in the outside world, but much more so in the hidden places of the heart. Therefore it will be well to mention briefly something of our internal spirit. First of all, most of our members—as is proved in various ways—are not

just faithful to the substance of our religious life; they are afire with zeal for perfection. But in such cases we must take into account grace and the call of God—two factors that are not equal in the case of all individuals. Of course, we are all called to the faithful observance of our Institute and to indefinite progress in the practice of charity. However, just as all are not endowed with equal gifts of nature, so individuals are not all chosen to strive for the same form and degree of holiness. We can afford to be indulgent, therefore, in judging the faults and external defects of men who are otherwise quite sincere and well-disposed.

9. As far as we may judge from the external symptoms of which I spoke, the spiritual condition of the Society may be pronounced healthy. That essential of all charity—the whole-hearted discharge of our duty—is certainly fostered. In many cases it is fostered most generously. Many of Ours burn with zeal, forgetful of personal comfort and health. When the superior clearly expresses a wish or asks that something be done—I do not say "commands," for that is rare among us—there are scarcely any who would withhold their genuine obedience. Rather, Ours commonly and with ease arrive at such perfect obedience of the will that they firmly strive with all the powers of mind and heart to bring to a happy outcome whatever the Superior has entrusted to them. Ours do not so easily achieve, however, that higher and more difficult perfection of obedience by which, with humble abnegation of their own judgment, they refrain from criticizing the Superior and even with heart and lips sustain and defend him. As to the deep humility which is so pleasing to God and which has been so highly praised by our holy Father Saint Ignatius, I would hesitate to say that we all show the same proofs of it that we do of zeal and endurance in work.

A want of that degree of humility seems to be the characteristic failing of this age. Find me a youth or adolescent who does not insist on being able to pass

judgment in any and every case—or who does not insist that he knows everything. How rarely do we hear men reply: "I would rather not say; because I do not know all the facts of the case or because I have not had enough experience in the matter." Instead, how often do we not in speech or in writing pass judgment on things we know very little about. It pains me when I hear Ours thoughtlessly and with a dangerous absence of restraint call into question the acts and teachings of the magisterium of the Church and even of the Holy See itself. I wonder whether there is throughout the Society the vigorous spirit of "thinking with the Church," which the rules of our holy Father Saint Ignatius stress and which sound theological doctrine demands.

The holy and fruitful freedom of enquiry into the deepest treasures of revelation must be coupled with such prudence that in the interval of waiting for pronouncements by the Church, the spouse of Christ and authentic interpreter of Holy Scripture, we strive to preserve the deposit of faith safe from all risk of error. Thus, to illustrate by a comparison, if in the realm of chastity a little imprudence is already a violation of the virtue, so if we treat matters of faith without full prudence—I would not say recklessly—we suffer a blot on our conscience.

Let all of Ours, young and old alike, be truly humble. It opens the way to maintenance of faith in its purity. It leads as well to readiness and peace of soul. It leads, too, to a blessing that is wanting at present and one of which all who are entrusted with the details of our common life and of our apostolic work complain in every part of the world—perfect co-operation among ourselves under our superiors. "For nothing is difficult unto the humble; and nothing hard unto the meek." [5]

10. What I said to the whole Society in my first letter, *On Fostering the Interior Life,* will bear repetition, if I may judge from the communications of provincials and rectors. It happens far too easily, through

the fault either of individuals or of superiors, that our Fathers and—especially where there are few—our Brothers are burdened with such a load that the mind and body of man cannot support it. As a result, Ours have no time for prayer—the soul of all apostolic endeavor now as in the past. And if to this infringement upon time for prayer we add the fact that many have lost heart and grown inconstant and remiss in prayer because of the difficulties intrinsic to it, I for one cannot feel confident about the future spiritual progress of the Society. The spirit of self-denial will gradually dissipate itself, as will the spirit of zeal, and the virtue of chastity will be less impregnable. Such will be the results, unless all superiors recall that they must make an account to God of the souls of their subjects and consequently, "in season and out of season," [6] with fatherly but unwearied care urge their subjects on to earnest and unflagging efforts at prayer—or bring them back to prayer if they have lapsed. Most especially solicitous should the superiors be for those who are a few years out of tertianship and have reached the full maturity of their natural powers; for the years from forty to fifty are the most dangerous.

We have, to be sure, our share of the defects and failings of this age. It would be impossible to avoid them altogether. Some of Ours—and they are more numerous now than ever before—shy away from the silence, the recollection, the constant, hidden, and unvaried routine of work, and from the austerity, external mortification, regularity, and discipline of religious life. Small wonder it is that in this troubled world where men are constantly on the look-out to enjoy life's pleasures and conveniences and constantly hunger for the unusual or sensational that nerves give way, and that will-power weakens, and minds lose their calm self-possession. Masters of novices, spiritual fathers, tertian instructors, and, most of all, superiors, should be careful not to relax the Institute and discipline of the Society because some find it too hard and disagreeable. Let us for a while—as long as necessary

—admit fewer to probation and vows. Let us advise a greater number to leave the Society even after their first vows, if we judge them unsuited to our life. But let our Society remain such as our Founder and the Church herself desire it to be: a company of such, namely, as sincerely strive to be "men crucified to the world and to whom the world is crucified." [7]

Whoever examines the Society inside and out will surely thank God from the bottom of his heart that, though constantly engaged—together with the rest of the Church Militant—in conflict against persecution from without and against the snares and delusions from within, the Society still manages by the help of God's grace to give a good account of itself in His service. Relying on prayer and earnest labor, we hope that the Society will continue to increase not just in numbers but most particularly in merit in the sight of the infinitely wise God.

NOTES

[1] *Acta Romana*, XI: 309.
[2] John 15:2.
[3] *Rules of the Local Superior*. No. 18.
[4] *Rules of the Provincial*. No. 81.
[5] Saint Leo, as quoted in the *Epistle on Obedience*, No. 15.
[6] II Tim. 4:2.
[7] *Sum and Scope of Our Constitutions*.

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**The Society and the Missions**

More than five thousand Jesuits are working in the thirty-eight foreign missions which are entrusted to the Society exclusively and in the twelve others which are shared with members of other orders and congregations. These missions are scattered over the entire earth from India to China, from America to Japan, from Africa to Alaska, from Oceania to Madagascar. They contain some 200,000,000 peoples, one eighth of the population of the world.

Although some eighty religious institutes have members engaged in foreign mission work, twelve per cent of the total mission personnel belongs to the Society. Twenty-three per cent of the Catholic publications and eighty per cent of the Catholic universities in mission lands are under the direction of the Society.

—*Compagnie*, September-October 1950

## ADDRESS OF VERY REVEREND FATHER GENERAL TO THE CONGREGATION OF PROCURATORS, SEPTEMBER 30, 1950

Reverend Fathers in Christ: During my former talk with you I dealt in some detail with the present condition of the Society. Now, in this present talk I am required by the Formula for the Congregation of Procurators to recommend to you what would seem to promote the common good of the Society.[1]

Different times have different difficulties and dangers. The Society like other Orders—and like the Church herself—has had her shortcomings even as she has them today. And just as individuals must contantly reform their lives and to that end must use examination of conscience, confession, recollection, and the *Spiritual Exercises,* so our Society as a whole, if it is not to deteriorate and lose its useful function in the Church, stands in real need of sincere examination, humble confession of its faults, and a firm purpose of emending whatever may have gone amiss in the passage of time by reason of human frailty.

Is the spirit of our times worse than it has been in the past and are morals more corrupt? It is not my purpose to settle this question—nor would it be useful. What we think of the present in comparison with the past is of small importance; what is of much more importance is that we adopt what is good in the age while avoiding or checking the evil.

Among the matters which ought to be improved, I shall point out a few. Some of the more urgent problems only, not all. In matters of reform, the more we recommend, the less we amend. I shall treat first of our religious spirit; next, of the formation of Ours; finally, of our apostolic labor.

It seems to me that our religious spirit suffers—or unless we are watchful will suffer—in three ways: from an over-eagerness especially among our young men to avoid silence and solitude with God; from a

lessened esteem among the members of some sections for religious observance; a wide-spread lack of love for poverty, humility, and the cross of our Lord, which Saint Ignatius praised so highly as the third degree of humility.

1. This flight from silence and the recollection of study, from reflection and prayer in retirement with God is a common obsession of our time. For reasons that you all know well—as I remarked in our previous conference—many have lost their stamina. The training of boys and adolescents has grown indulgent. Those who have been habituated to worldly pleasures in every shape and form learn self-control only with difficulty. We often notice the absence of personality —that strength of character which prevents a man from being led and enables him rather to set his and other men's steps in the direct path to God. In my letter *On the Interior Life* I treated this matter at length.[2] Many in the scholasticates—and even in the novitiates—tell me that our young men are filled with the most generous and sincere desires to labor fruitfully for God. Yet it is only with difficulty that they submit to a life that calls for silence and solitude. Superiors must take care that our novices be firmly grounded in them and that they learn to live so united with God that in after years they may reach that difficult pitch of perfection which consists in finding God in all the circumstances of life. Do not let them suppose that from the very start they can without trouble or strenuous effort suddenly become "contemplatives in action." Rather, they must devote themselves long and humbly to the purgative way, which is and will continue to be the beginning of all sanctity.

And no matter how long it has been since we finished the probations of the Society, we all must bear in mind that we literally remain on probation in God's sight as long as we live. We are subject willy-nilly to that universal law: the less frequent and enduring our recollection, the less successful will be our teaching; the less familiar we are with God, the less fruitful the

outpouring of His grace upon our apostolic labors. The life of man is short; and, what is more, the life of a priest is serious. We must give some time to necessary recreation, of course, for we are men and not angels. But if in addition to this time we spend an appreciable part of our day in idle reading, in frequent and prolonged visiting, in attendance at worldly amusements, how, I ask, dare we stand for judgment by a Saviour, who sees so many of His flock neglected—simply because no one will tend them. Superiors should help their subjects—even the older ones—by their counsel and exhortation to grow in their love of silence and to cling to it. If the provincial needs men for his province, he should encourage his subjects to a better appreciation of a life hidden in God. As soon as he does, he will find one man of this caliber worth any two others.

2. In my letter *On the Interior Life,* which I mentioned just a moment ago, I treated at some length the lowered esteem for and slackened interest in religious observance; so there is no reason why I should rehearse it all here. Certain it is that we have not been perfect in the past, nor shall we ever be. We all make mistakes, and we shall continue to do so. It is one thing to make mistakes through human weakness, to recognize the mistakes, and to set about remedying them; but it is something else to try to rationalize them by arguing that regular observance is out of step with the times and not what our holy Founder intended.

It must be clear to all that in the context of the religious life we do not mean by regular observance any merely external fidelity or, as the saying goes, an empty formalism. Nor do we imply a kind of stoic rigor that resembles the legalism of the Pharisees. Nor, most certainly, do we sanction the servitude of fear. Any such observance would hurt the religious spirit rather than help it. It would dry up the heart instead of expanding it. It would never unite man to God. The yoke of the Lord is sweet, and His burden

light. It is light and sweet because taken up out of love. Does not our holy Father Saint Ignatius counsel us in the opening of the Constitutions that the internal rule of charity ought to motivate our lives? Our observance ought to be animated by a whole-souled intention of pleasing God as His sons. If we have such an intention, we shall make wonderful strides toward our goal of charity.

For what else is our observance than a yoke of humility and penance, which by means of the vows of religion we have taken upon ourselves through love of God and our neighbor? Do the words of our Lord: "Unless you become like little children, you will not enter into the kingdom of heaven," [3] not apply to our times? On the contrary, does the materialism and pride of our time not call for an undiminished and unadulterated practice of the counsels of the Gospel?

Our obedience, therefore, is by no means to be changed—as some would have it—into a mere fraternal co-operation with the superior, who may either win his subjects over to his views by persuasion, or may be persuaded to follow the views of his subjects. The superior, to be sure, should command with circumspection and only after weighing all particulars; and his commands should be given in a fatherly and modest way. But the superior should still be the one to command. The subject, however, is the one to obey. And if it is necessary, he should do so with complete surrender of his own judgment. He should obey, therefore, simply because the superior commands, and because what he commands is commanded in the name and by the authority of our Lord Jesus Christ.

Nor should anyone argue for charity as against obedience. As if any charity could be worthy of the name which is not conformed to the will of God. No one can love his neighbor as he should who does not love God with his whole heart. And no one loves God with his whole heart unless he complies with God's will down to the smallest expression of His good pleasure.

And if anyone tries to be quit of religious observance by appealing to the true spirit of our holy Father Saint Ignatius and by saying that our Founder wished his sons to be spiritual and led by the Holy Ghost, not hampered by insignificant rules, I would ask him to put aside all his pre-conceived notions and read the documents of history: the letters of our blessed Father, the instructions which he wrote, the customs approved by him, as well as the instructions of Father Jerome Nadal, which he left in all the houses when he was promulgating the Constitutions and writing his commentary on them—a commentary that gives us such a faithful image of the spirit of our Founder. There he will see, unless I be mistaken, that Saint Ignatius imposed an observance of the rules that required complete fidelity. And he did it more inflexibly than any of the generals who succeeded him. Let us appeal to the spirit of Saint Ignatius, if we will, but only to stress what he himself left us in writing: "Let us all constantly labor that no point of perfection, which by God's grace we can attain in the perfect observance of all the constitutions, and in the fulfillment of the particular spirit of our Institute be omitted by us." [4]

We all, to be sure, find the inflexible regularity of the religious life a real penance. Not only throughout the day but throughout our whole lives it deprives us of our liberty and subjects us to the will of another. But is this not a part of that "continual mortification" which is so salutary and which our holy Father Saint Ignatius called a sure approach to the heights of perfection? More efficacious than any mortification of the body is the mortification that weakens and crushes our self-will. Once our egoism and pride have been curbed, divine grace makes an easier entrance into our souls and prevails over anything that might be inflexible there.[5]

3. How can this love of the cross and of penance, at once so opposed to the spirit of the world and so close to the spirit of Saint Ignatius, be better awakened in our hearts than by constant prayer and contemplation

of Christ in His labors and sufferings? True enough, "Jesus has many who love His heavenly kingdom, but few who bear His cross." [6] But today, even as in the past, the redemption of the world from sin will be accomplished only by the cross. It is our duty "to fill up in our flesh what is lacking of the sufferings of Christ for His body, which is the Church." [7]

Among the many things that keep us from leading genuinely penitential lives are the conveniences which the modern way of life has introduced. It is hard to distinguish which of them we should use in our effort to serve God more efficiently and which we ought to pass up. Some help very much for efficiency; for example, an automobile can enable one missionary in Central Africa to do the work of several. But there are other conveniences which, though pleasant, are simply superfluous and we can help souls more by doing without them than by using them.

And if we are in doubt whether to use some convenience or not, we ought to choose the path of poverty and austerity; choosing "poverty with Christ poor rather than riches, contempt with Christ contemned rather than honors"; and we ought to do it "in order to imitate and be more actually like Christ our Lord." [8] This is the perfection of charity!

I hope soon, God willing, to write to the whole Society on this matter. Saint Ignatius considered it of the greatest importance. The apostle of today must realize how important it is that the spirit of the Gospel be reflected in his life as in a mirror. Men today are moved most successfully when they see the sincerity of the preacher in whom actions correspond to belief. If we religious do not change our lives and by our example and teaching draw others to the practice of prayer and penance, where are men to look for the necessary grace to save this topsy-turvy world? So much for our religious spirit; now let me speak briefly of the formation of Ours.

4. At the present time the Church praises—as do many outside the Church—the general plan of our

training in the Society. For this reason we should cling to the Constitutions and to the correct interpretation and practice of them that has prevailed for generations in novitiates and scholasticates. I insist that we should not endanger our Society by lightly putting aside the tried and true rewards of experience in favor of experiments of dubious value.

Many of the provinces report one crying need: namely, the more immediate preparation of Ours either as teachers or prefects in the work of training boys and young men in our colleges. The most important element by far in this preparation is the spiritual formation effected by the *Spiritual Exercises* of our holy Father Saint Ignatius along with the traditional asceticism of our way of life. Of corresponding importance are those general courses which our Scholastics complete in the juniorate and in philosophy. Today, however, these no longer are adequate. They must be supplemented by courses of a distinctly pedagogical aim. We cannot rely on common sense alone nor on the natural gift for teaching that some possess. For in addition to the fact that God has not endowed all men with equal talents, it is not fitting that Ours learn the very elements of their teaching and practice at the expense of our pupils. It is up to the provincials to anticipate the needs of their own regions and to propose the improvements that they think ought to be adopted. The Society has a right to expect that her members be equal to—or even better than—any competent teacher, whether it be in the theory or the practice of teaching. We should have good reason to blush if, after educating youth for centuries, we could not today admit inspectors into our schools without trembling for our reputation.

5. The whole Society has rightly been concerned over the difficulties of doctrine which have arisen in one of our otherwise most esteemed assistancies. After the vain attempts of Father Ledochowski, my predecessor of pious memory—and especially after those of the Vicar-General Father de Boynes—to avert the im-

pending disaster, our Holy Father himself delivered a solemn warning from Castel Gandolfo in 1946. In it he urged those who were apparently teaching a "New Theology" to return to humility and prudence.[9]

And since this evil was the result of a too great deviation from Scholastic philosophy, it was first necessary to reform the system of teaching in vogue in the houses of philosophy throughout that assistancy. Once certain changes among the professors had been effected, the business of reform got under way and even now is making way satisfactorily. The reform in theology, however, was not achieved so easily. Admonitions, both public and private, were administered time after time. Censures were invoked. Works which were being circulated in manuscript form were suppressed. Some of our men were forbidden to write on specified subjects. Several books, which could not have been given approval, were condemned. But these and still other measures proved futile, sad to say, because our Fathers were blinded by an illusion and could not see that they had strayed from the right way. It was obvious, once a thorough visitation of all the scholasticates of the assistancy had been made, that the evil had rooted itself so deeply in the members of the Society—and more especially in others outside the Society—that the ordinary remedies at the disposal of the General would not cure the evil.

When doctrines have been sown broadcast and have taken deep root, merely disciplinary authority cannot accomplish anything. Ours were not the only parties involved in the matter; the error had welled up not from one source but from others as well. Therefore, when the Holy See took the business in hand, the Society could only rejoice. It was not only the reputation of the Society that was at stake. Rather, it involved the preservation of the Catholic faith in many souls—souls who had been deceived by an excess of confidence and by the semblance of zeal.

Hence it was that immediately upon the publication of the encyclical *Humani Generis,* I made it a point to

thank the Sovereign Pontiff in my own name and in that of the Society. And since the encyclical so perfectly satisfied our hopes and desires in this matter, it seemed useless to assure the Pope of the Society's whole-hearted obedience.

Nothing remains save the work of putting into effect the various provisions of the encyclical. Had this Congregation not intervened, we would surely have accomplished it already, for most of the preparatory work has been done already.

In the future, however, we must be more careful and humble in observing not only the definitions of the extraordinary magisterium of the Church, but the doctrine of the ordinary as well. Would that some of Ours had not strayed from the wise norms set down in our Institute. The experience of the Society through the years shows that these norms are by no means a hindrance to healthy progress in the science of theology.

At the same time, if we are not thoroughly acquainted with this crisis and have not carefully examined the books and other writings which were connected with it, we must be careful not to bandy about thoughtless remarks at the expense of truth, justice, and charity. On the contrary, let us copy the paternal spirit of the encyclical and continue to respect those who in the ardor of their zeal and in their enthusiasm for learning have fallen—albeit in good faith—into error.

6. Finally, as to the Third Probation, there is danger in some quarters of its lapsing from the true intentions of Saint Ignatius and from the standards of solid training. I notice that the tertian instructor, in order to humor the tertian Fathers, not infrequently grants them more latitude than is fitting in matters of religious observance, in writing letters, and especially in undertaking ministerial work. The Third Probation should be, in the words of our holy Father Saint Ignatius, "a school of love." In the course of it, just as in the course of the noviceship, the interior life—and in

particular, the practice of abnegation and earnest prayer—should be fostered before all else. Ministerial work is permitted during this time only as a sort of exercise or experiment aimed especially at abnegation. Such ministries, therefore, should be lowly, not very gratifying, and rather hard. And they should not require a great deal of preparation.

In addition to the practice of the interior life, the tertians should be given some study of the Institute—of the *Exercises*, first of all, and then the Constitutions. Our dear tertian Fathers should not be surprised that the conquest of self demands the renunciation of any and all claims of pride and self-love. It is the duty of the instructor to teach and try them in ways suited to men of solid learning and of some experience. The tertians, though, in the spirit of the Gospel should become as little children, and conduct themselves with the sincere and simple obedience of novices.

Let us not, pray, belittle the Third Probation at the very time that other religious and even secular priests are seriously thinking of copying it in order to meet the needs of today's apostolate. On the contrary, let us make it with more strength and efficiency and pursue it with a more docile humility.

7. With these few words on our religious spirit and on the formation of Ours, we can profitably consider some aspects of certain works in the apostolic life of today. As I mentioned before, though, I shall not deal with everything but only with a few subjects that call for more explicit consideration.

Certain it is that Ours are giving the *Spiritual Exercises* with the utmost fruit in every part of the world—a ministry almost without equal for producing those apostles and leaders which the Church needs everywhere. But it is to be feared that through a certain want of apostolic boldness (which seems to be nothing so much as a failure to trust in the efficaciousness of divine grace), we do not offer the true *Exercises*—especially to laymen. In some places a day or a day-and-a-half of recollection goes by the name of the

*Exercises.* I am heartily in favor of such days of recollection—particularly when they are given for the benefit of those who can only get away from their daily work with difficulty. But these are not the *Spiritual Exercises* of Saint Ignatius.

Since all men in the world of affairs—even the most heavily pressed—are accustomed every year to take a holiday and rest for a relatively long period, what, may I ask, is there to prevent us from encouraging them to spend three, five, or even eight days in rest for body and soul? There in the peace of the *Exercises* and in silence with God they will find better rest than anywhere else. When Ours have been bold enough to propose such a course, a good number of laymen have responded generously. Free from all else, they attend to their souls with fervor and in unbroken silence for several days at a time. Furthermore, in places where Ours have not been courageous enough to suggest it, laymen themselves have not infrequently asked that they might have the opportunity to make the *Exercises.* Is this the way it should be? Should priests need to be quickened to greater zeal by the laity? or should the priests not rather urge the laity onward to a course of higher perfection?

I do not believe there is any need of repeating what my predecessors have said and what I have repeated in my letter *On the Spiritual Exercises*: "The director of the *Exercises* who asks but little, will get but little in return; and if the *Exercises* are made too easy, they will be given scant respect." [10] I would not insist on my point with such assurance and emphasis, if I had no experience from other sources to bear me out.

I was surprised to learn that, in spite of the repeated admonitions of the generals, Ours are in many places —and even in houses of formation—giving series of conferences during the eight-day retreat which are quite different from those of the *Exercises* of our holy Father Saint Ignatius. Or they make a practice of giving long sermons, which rob the exercitant of time that would be more fruitfully spent in reflection and

prayer. It has never been said that such procedures are without any fruit; but their fruit is certainly less than that of the *Exercises.* Therefore I ask the provincials as the parties responsible before God for the spiritual progress of their religious subjects, to be watchful—epecially in houses of formation—that all that has been recommended in this matter be observed. Provincials will find that in this day of shortages of help there is no better method of forming the efficient men who are so sorely needed.

8. In some provinces there seems to be a firm conviction that in the changed conditions of today we should not refuse the administration of parishes—a ministry from which Saint Ignatius intended that we should be free. However, if we investigate the reasons for his prohibition—and we can find them explained by Father Jerome Nadal—we shall see that all of the reasons apply today.[11]

It is not fitting (so speaks Father Nadal) for us to be subject to the jurisdiction of bishops or for us to acquire rights to the income from a benefice or salary or, finally, that we should lose our freedom as missionaries—a freedom that makes it possible for superiors to send us to any region where the need of souls is greater.

Even in his day Nadal made obvious exceptions of such places as Germany and India [12] where we were compelled to undertake parish work because of the need of souls that resulted from the shortage of priests. But even then he wished Ours to be only quasi-pastors, appointed only for a time, who would be satisfied with food and clothing and who would acquire any income that might accrue not for themselves but for the bishop.

At the present time there are missions where no secular clergy are to be found or where their number is so small that they cannot handle all the parishes. In such places the Society accepts and retains without demur the ordinary care of parishes at the behest of the bishop. There are other regions, such as the

Netherlands, England, and North America, where because of the dearth of priests Ours were formerly accustomed to take care of parishes. With the passage of time and the increase of the clergy, this inveterate custom is still observed and bishops very often agree to grant parishes to Ours—but not the residences that we can accept according to our Institute. This is but one of the ways of limiting the exemptions of religious—exemptions which some in the course of the history of the Church have thought were irreconcilable with the necessary unity within a diocese. But as is evident from daily events, we have the duty of maintaining our exemption intact, both because the Holy See wishes it and because the salvation of souls requires it.

No one has ever questioned that much good is accomplished in parishes. But, as I tried to point out in my letter *On Our Ministries*,[13] all cannot do all that needs to be done in the Church. The Society is not founded to take care of parishes, but to do other works which are concerned with the extraordinary care of souls and without which the Church cannot accomplish her duty. For despite the arguments, all ministries are not reducible to the work for souls in a parish.

Therefore, I cannot allow—as a few would seem to wish—that in regions where thus far we have no parishes the Society should agree to accept them instead of residences. On the other hand, if there are places where parishes have multiplied and some one or other of our residences has become useless, we should of our own free will suppress it. For it is contrary to the spirit of our holy Father Saint Ignatius to remain in a place where the good of souls does not require us. I must insist strongly that the provincials should not imagine that any house once established—even long established—should necessarily be kept. The Institute does not permit the closing of a house without good reason after it has once been accepted, but it does permit the closing. And to refuse to consider the suppression of a house when there are good reasons for its suppression, would be opposed to that freedom of move-

ment which Saint Ignatius desired for his Society.

Time and again the Holy See has insisted that in regions where the clergy is numerous—such as in some parts of Europe, yes, and in North America—we should give up some works and betake ourselves to other countries where we can relieve the great spiritual need of the regions. Besides those regions which we call foreign missions, there are others—as for instance, almost all of South America—where such spiritual need exists. I should like provincials who think they have no men to spare to consult the *Annuario Pontificio* for the statistics of the dioceses served by their provinces. Let them compare the statistics with those of any diocese in South America and, still more, with those of any entire nation. Let them compare the number of Catholics with the number of priests, secular and religious, both in their own countries and in the others.[14]

It is our duty according to our vocation to be not parochial or provincial in heart, but Catholic.

9. There is much that could be said about our colleges, but I wish to point out only one subject lest I appear unappreciative of their fruitful apostolic work in almost every part of the world. I notice that in many provinces there are some who think they are bringing our training up-to-date when they eliminate compulsory exercises of piety for our students. In particular, they single out the obligation of attending daily Mass in the places where the custom still prevails; and they would do away with it entirely. There is one instance of a rector who did not want his community to know what had already been published on the subject in the *Acta Romana.*

In the training of youth today we too easily forget the principle that boys and adolescents are not mature men and that the standards for the latter cannot be used for all. The boy needs help, and so does the youth, if he is to learn self-control. Before his son has learned how to act according to conviction, the true father is in duty bound to constrain him always in a fatherly yet firm way to do what is right. It is one

thing to take care that when we use compulsion we at the same time instil into the young the principles of righteousness according to which they will later act on their own initiative; but it is something else to eliminate all compulsion from the very beginning. The saying still remains true: "He who spareth the rod hateth his son." [15] The training of students in our colleges ought to continue strong and manly. The same punctilious discipline should not be given to old and young alike, but the discipline should be tempered as the students advance in years. External discipline should be animated by the internal spirit, so that it can be increased or lessened in particular cases as the end proposed is attained. Nevertheless it should always be firm as the training of the Society has traditionally been. The fruit of lax discipline is only too evident, is it not?

And in order that our training may not become too lenient, provincials should be on their guard against granting more amusements than are good. They should be chary about allowing the radio and movies to the students. The facts show that these amusements easily do harm but rarely are beneficial. Our norm should be: not what the students find pleasant, but what will benefit them.

I implore in the Lord all superiors not to shut their eyes to any moral laxity in the training of the young. The standards of modesty in our colleges have frequently been so slighted that I have been put to the blush in the presence of those who have shown me photographs of the activities in our schools. We must teach our pupils the true concept of purity, nay rather of Christian modesty, not the license of the modern age. Not all it is true, nor even many are called to the state of virginity. But all are bound to keep their chastity inviolate. Even in after years when married, these young men must preserve their Christian sensibilities, restrain their concupiscence, and abstain from unlawful pleasures. What if we teach them in action to narrow the field of modesty, to gratify their

morbid curiosity, to take imprudent chances regarding what they read, and watch, and listen to? You all realize that youth—even modern youth—far from being strong is very weak as regards this virtue. Unless the young are humble and prudent, and unless they learn to avoid the pitfalls, they will go the way of nature.

10. Recent persecutions and other hardships have turned the spotlight upon the spirit of abnegation and zeal of our missionaries among the pagans. I would like to call our missionaries' attention to two things, however.

The first is: scarcely ever before has there been so much talk as at present about adapting our methods to the mind and manners of the natives of missionary countries. But at the same time I am forced to admit that I do not always find actions corresponding to the words. Provincials and superiors should take care that all who are sent to the foreign missions learn to the best of their ability the native language spoken by the people. Too many of our missionaries are satisfied with using their mother tongue and have not acquired any command of the native languages which are utterly indispensable to us in our ministry. The work of spreading the Gospel suffers much harm in many places because of this lack of abnegation.

The second matter to which I alluded is this: we should be most careful not to introduce into foreign lands the customs of our native land and home province in respect to the externals of our way of life, our food, clothing, or living quarters. In such matters as these the foreign mission cannot observe the customs of the home province. In the poorer regions our manner of life, making all allowances for prudence and the claims of a higher good, ought to be poor and—again as far as prudence will allow—it ought to be adapted to the manner of living in that section. And since our missionaries are perfectly aware that the salvation of souls is effected more by sacrifice than by preaching, they will not shrink from those hardships.

11. Last of all, my office obliges me once again to recommend to the provincials the works common to the whole Society. Chief among them is the Gregorian University, together with its affiliated Biblical and Oriental Institutes. Since the Holy See hopes through the instrumentality of these institutions here in Rome to form such a select body of secular and regular clergy for the whole world as will be utterly devoted to the Holy See; and since we are the agents of the Holy See, the Holy Father expects the General to staff these institutions with men eminent for solid learning and skill in training clerics and religious, giving these institutions priority over all others. But unless all the provinces follow the custom of the Society in vogue both before and after the suppression and send first-class men, who are highly recommended by their methods and experience and enjoy a reputation for training and skill, to teach at Rome, the intentions of the Holy See will be frustrated and the Society will be derelict in her principal duty.

The provinces often complain that the Roman biennium does not deserve unqualified praise and that its training of future professors and scholars leaves something to be desired. The Church and the Society are certainly interested in seeing that the seminaries produce professors who are as well trained as possible. However, the answer to these legitimate complaints rests almost entirely upon the provinces from which the complaints come. Send us from the provinces professors such as we need for conducting the biennium or triennium that lead to the doctorate. Great fruit will accrue to the good of all the scholasticates as well as to the houses of study conducted for secular and religious clergy, for it is here that their future professors attend the courses leading up to their doctorates. At present we are directing our attention to the building up of the ascetical branch of our theological course, for it is very much in demand.

Those who are destined for further specialization—particularly if they must make their studies at state

universities so commonly steeped in materialistic ideals —should lay a solid foundation in Scholastic philosophy and dogmatic theology. I know very well that there are some—even among Catholics—who consider it a fault in us to place so much stress upon Scholastic philosophy and dogmatic theology. But the very errors of our day convince me the more strongly that far from abandoning this safe course we ought rather to hold to the beaten track that much more insistently. Modern science, indeed, demands that the Catholic philosopher and theologian make use of the latest findings of the positive sciences in all their variety. Our professors should try to satisfy these demands as well as they can. But our world, riddled as it is with agnosticism and relativism, needs an even deeper examination into the speculative branches of learning.

For—and this is the gist of the matter—the salvation of the world today, even as in the past, is to be found in Christ alone. "There is no other name given to men by which we must be saved"; "there is no salvation in any other." [16]

Our Society, together with the Church of which she constitutes but the least part and which she delights to serve whole-heartedly, has always held and continues to hold this truth. From it the Society derives the flaming zeal with which we are enkindled and by which we are carried forward to do our utmost—whether it be in houses of formation and study, in universities or colleges, in centers for writers or preachers, in foreign missions, in residences or parishes with their multifarious interest in the apostolate. I have but one aim: that our zeal, which will never be free from the blemishes of human weakness, may grow brighter from day to day and give a more effective light. If we are to realize this, we must be strangers to any presumption that we can rest upon our laurels and preen ourselves upon our progress. Day by day we must improve ourselves and strain forward to ever greater perfection—a grace that I ask the Saviour to grant us in His infinite mercy.

## NOTES

[1]*Form. Congr. Proc.* n. 27.

[2]*Acta Romana,* XI, 147-176.

[3]Matt. 18:3.

[4]*Const.* P. VI, c. 1, n. 1.

[5]"Flectit quod est rigidum," cf. the *Veni, Sancte Spiritus* in the liturgy of Pentecost.

[6]*Imitation of Christ,* Bk. II, ch. 11.

[7]Col. 1:24.

[8]*Spiritual Exercises,* Second Week, Concerning the Modes of Humility (167).

[9]*Acta Romana,* XI, 57-58.

[10]*Acta Romana,* XI, 470.

[11]*Scholia in Const.,* P. IV, c. 2, V°—: *Nec curam animarum.*

[12]*Scholia,* 1. c.

[13]*Acta Romana,* XI, 309-310.

[14]Italy has about 60,000 priests for 45,000,000 inhabitants; Brazil with the same number of baptized inhabitants—but scattered over a territory thirty times as large has hardly 6,000 priests. This is but one example out of many.

[15]Prov. 13:24.

[16]Cf. Acts 4:12.

## SPIRITUAL ENERGY

Idealism, however fervent and absorbing, must never be an excuse for vague and unpractical emotion. As already pointed out, the genius of St. Ignatius consisted in his careful and methodic exploitation of religious energy. Steam is of no use, rather a nuisance, until we have a cylinder and piston for it. How much spiritual fervor goes to waste without a particular examen and definite applications! A gallon of petrol might be used to blow a car sky high; with care and inventiveness it can be used to propel it for miles. These comparisons will show us that Ignatius though a soldier might be even more aptly described as a spiritual engineer. There is always this touch in Jesuit spirituality. Not too much of the spectator's aesthetic appreciation of a mighty spiritual cataract, rather a tendency to calculate its horsepower and to get it harnessed and guided. In the case of a naturally impulsive, emotional, and perhaps wayward character like Father William Doyle the effects and

advantages of this applied science of the soul are particularly obvious. Not only in his own case, but especially in directing others, he sought not to deaden energy, not to paralyze will-power, not to kill emotion, but to convert them all into driving forces for the mills of God. And God's mills grind exceedingly slow! The just awakened energy of the novice usually seeks to expend itself in weird ventures, in sudden outbursts, in anarchic violence, in impossible outlets. Ordinary life with its dull tasks and sluggish routine seems unworthy of the high ideals and chivalrous emprise of one who has caught the accents of Christ. So too thought the erstwhile Don Iñigo, now Christ's pilgrim clad in the picturesque aristocracy of sheer beggary. Far otherwise did he think as he toiled at Latin grammar in Barcelona, learned logic at Alcalá, and studied theology at Paris. And finally this great stream of spiritual energy which started with wild turbulence in Loyola and Manresa is conveyed—sluiced and piped as it were—to a dingy room in Rome where Ignatius dealt with administration and correspondence.

ALFRED O'RAHILLY

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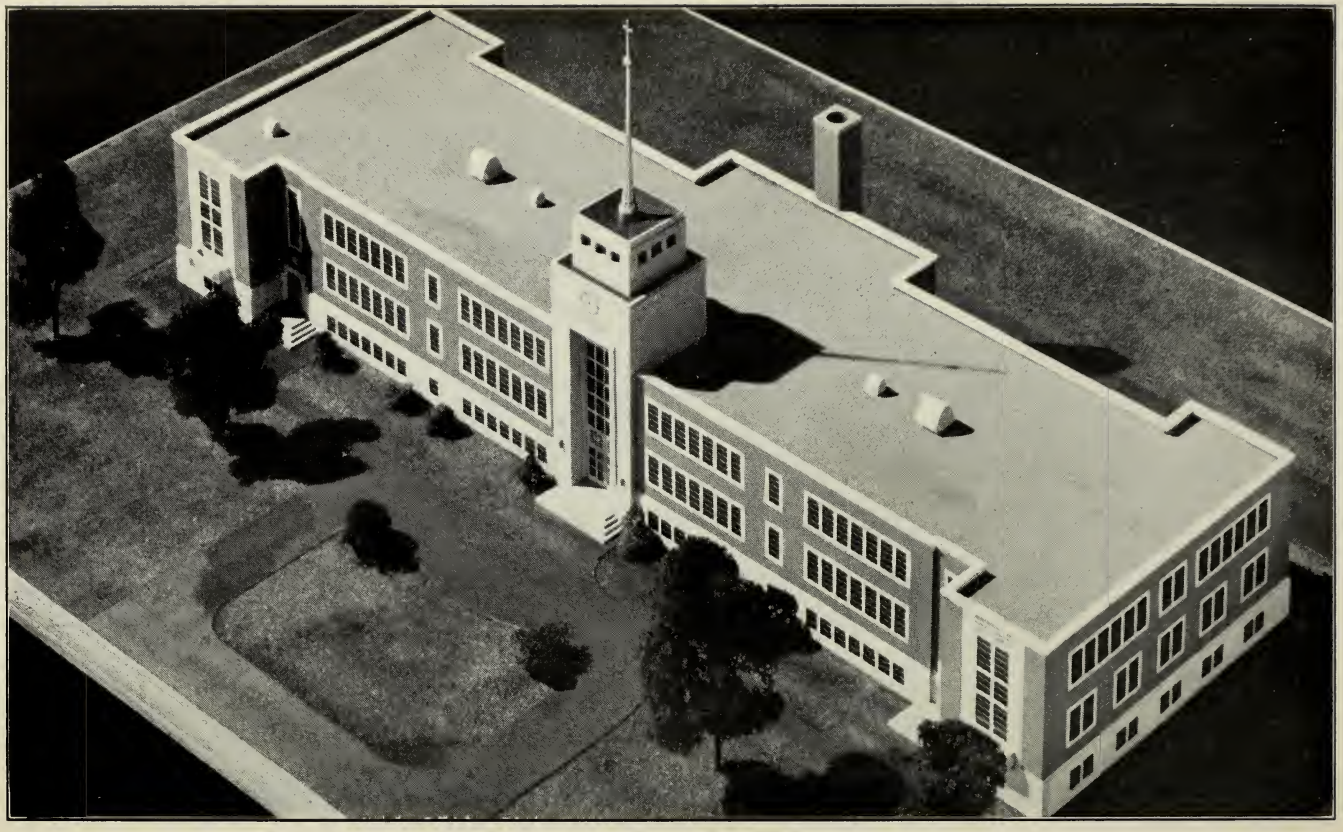
## RESURRECTION

It was right that the Institute that prescribed, loved, and practiced obedience with so much perfection in each of its members should also as a religious body give an example of heroic obedience. The highest test of every virtue is death. St. Paul, extolling the obedience of our Divine Lord, by which the world was saved, tells us that, "He was obedient unto death," and so, at the sound of the voice that alone commanded his obedience, Ignatius and his great Society, died and made no sign. O grand and heroic death, the greatest of all the greatnesses of Ignatius!

Every Order in the Church represents some feature of the life and character of our Divine Lord, Jesus Christ. His contemplation and prayer are represented by St. Benedict and St. Bruno; His evangelical and abject poverty by St. Francis; His labors in preaching by St. Dominic and so of others. There was, however, one phase in the life of the Blessed Savior yet unrepresented in the Church, and that was His glorious life after His Resurrection from the dead; the great privilege of representing this was reserved to St. Ignatius and the Jesuits. They are the only body in the Church which died and rose again.

FATHER THOMAS BURKE, O.P.



THE NEW BOSTON COLLEGE HIGH SCHOOL

# *HISTORICAL NOTE*

## THE NEW BOSTON COLLEGE HIGH SCHOOL

The morning of November 13, 1950 saw almost half the student body of Boston College High School start their trek to the new Promised Land, the first unit of the new building. There must have been many departed Jesuits who had a new happiness added to their eternal glory when this little army of juniors and seniors streamed along the Old Colony Boulevard to their new school building standing in isolated beauty against the deep green of Boston's inner harbor. Many readers of WOODSTOCK LETTERS could easily imagine seeing mingled with these youngsters the saintly figures of Fathers Bapst, McElroy, Gasson, Lyons and a legion of other giants who nearly a hundred years ago and since had labored to make B. C. High the outstanding Catholic high school in the East. Doubtlessly they were now interested in this epochal change.

The change of location had long been considered. Time had left its marks on the old site. What was once a residential district had become a slum area, the elevated nearby broke the peace so necessary for the quiet of a school. The area is now listed as "Skid Row," and it was inevitable that many parents should complain they were averse to sending their boys through this district, however much they desired that they attend famous B. C. High. Time had also taken its toll in the building: falling plaster in the classrooms, seamy floors, leaky roofs, sagging stairs, inadequate and broken furniture all pointed to a decrepit old age, and it was felt that to spend money on repairs was to throw good money after bad. Moreover the location on a city block was outmoded; modern schools demand not only suitable buildings but a campus for class and athletic activities. No changes on James Street could bring about the desired result. Back in the 'thirties Father Wessling had drawn plans

for a completely new school and rectory beginning with the tenements on Newton Street, but there was never any hope that a new school on the old location would fulfill all the requirements.

Hence it was that under the regime of Father Hewitt it was decided to look for a suitable piece of property. Many sites were considered, among them a plot at Forest Hills and one in Mattapan on the border of Milton; but though they were admirably situated near a rapid transit, a necessity for our widely scattered student body, the sites were otherwise not ideal. Then it was that in 1949 our attention was called to the present site in Dorchester bordering South Boston and near immense Columbus Park. A group of businessmen had applied to the City Council for a franchise to build an auto-racing track on the location, and though the franchise was granted, it was later rescinded when the neighbors complained, and, for some unknown reason, mentioned that Boston College High School had been interested in the property. We were not interested at the time, but we soon were when the location was inspected. So after competent engineers had made tests and assured us that the land was suitable for our purpose, the purchase was made.

The site commands a splendid view: the property is situated on a broad, long finger of land that points to the outer harbor; its base is the Old Colony Boulevard that connects the South Shore and Cape Cod with Boston. The finger points at the many islands dotting Boston Harbor, while immediately to the left are the old war-barracks of Camp McKay (soon to be replaced by a housing project); beyond this camp bends the long crescent of Carson Beach and world-famous L Street lying along Old Harbor, and in the distance are the heights of South Boston from which Washington watched the British evacuate Boston, and beyond as a background rises the hazy outline of Boston proper. To the right lies Dorchester Bay dotted with beaches and boat clubs, with the Neponset River in the distance and a backdrop of the Milton Hills.

The whole site comprises some hundreds of acres of land, some under water. We own some three million, one hundred thousand square feet, or roughly sixty-five acres. Our land lies on the right side of the finger with a long frontage on the Boulevard and extending pear-shaped far out on the peninsula. Opposite the property, some hundreds of yards back of and parallel to the Boulevard, runs the Ashmont-Cambridge Rapid Transit with Columbia Station about seven minutes walk from the school building. Recently the Metropolitan District Commission took over all the beaches and parkways from the City of Boston, erected a police station opposite Columbia Station and generously provided a traffic officer to direct the heavy, two-lane traffic before the school. So the school has the excellent advantages of auto and train accessibility, and even constant police protection.

The land itself at one time consisted of marshes indented by inlets, but had been filled in over many years with excavations, cinders and dumpings to the depth of more than ten feet. Since there was plenty of property, it was decided not to build high, so a two-and-a-half storied building was planned by Maginnis and Walsh, architects of many Catholic school buildings and churches and famous for their structures at Boston College. The Raymond Piling Company sank about one hundred and fifteen caissons through the debris, silt, peat and blue clay to the underlying hardpan, and above these reinforced concrete pilings, was poured a mat of concrete. The ground-level of the building is about twenty-five feet above the bottoms of the pilings. From this point the Walsh Brothers Construction Company took over. Below the basement was built a moisture-proof tunnel in the form of an H about eight feet high and ten feet across and running the length of the building and the width of the wings; in this tunnel are slung at the height of a man's waist all the pipes and mains, a gesture to the laborer's convenience. This H tunnel is connected in turn with the boiler room that rises two floors.

The whole building was planned for practicality and economy, although there is a simple and effective beauty to the unit. As one approaches from the Boulevard the building is set back about a hundred yards; a circular road leads in and out, facilitating entrance and exit, then bends around the left of the building to the rear, where there is a large macadam area for parking and trucking, and beyond a larger treated area for playing and recreation. All the roads are lighted and spotlights for the tower are being installed. The building is of red brick with limestone parapet and finishing, a square limestone tower faced with a large clock rises in the center and the tower itself is surmounted by a tall, slender chrome-steel spire with the cross at the top. The ends of each wing are faced with limestone the same width as the center and give a pleasing symmetry to the whole. Carved in the stone of one wing are the names of some of the classical masters, Homer, Virgil, etc., while on the other wing are inscribed the names of some Church-greats Aquinas, Loyola, Bellarmine, etc. Every room has a long picture-window so there seems to be as much window space as wall. At each end and in the middle are the large doorways glassed above the doors to the roof.

The construction inside is as near fireproof as possible. The floors and roof consist of hollowed tile reinforced by steel, over which is poured concrete; the separating walls are of cinderblock of double thickness, and ensuring quiet. The floors of the corridors are terrazzo; of the rooms asphalt tile of a pleasing variety of mixed colors; of the toilets small, inlaid tiles; of the stairways a dark green slate; all the ceilings of classrooms, corridors, etc. are covered with fireproof acoustic panels. All the rooms have connecting doorways leading from one classroom to another, and eventually to a stairway in the wing or middle of the building, so that in case of fire each group will have its own exit and stairway and will not have to use the corridor. The over-all result of materials

used and their arrangement is not only fire-resistance and durability, but a surfacing that should be easy to keep clean.

In entering the main doorway a short stairway leads to the large foyer beyond which are the deans' offices, private consulting rooms, secretarial offices, etc. Along each corridor wall on both sides (the same holds true for each of the three floors) steel lockers are built flush with the walls and above each locker is a compartment that opens and locks with the bottom locker; each boy has his own locker and compartment with a combination lock; the benefit of these is evident: no more limp, wet coats hanging along classroom walls, no more tripping over muddy rubbers and galoshes, no more aging lunches in the desks. There is also a tactical arrangement of toilets: one toilet in each side of the main corridors, so that there are six in all, not counting the private ones. The classrooms are gems of light, air and cleanliness, walled in with a double thickness of cinderblocks painted light green or tan. The flooring is of asphalt tile and the ceilings acoustic paneling. A window runs the length of each classroom, each window, except on the north side, shaded with an adjustable fibre-glass drape. The lighting is soft and indirect, Mazda, not fluorescent, with concentric bands around the bulb to minimize eyestrain. The lighting is seldom used except on rainy days, as the large window provides ample light. All rooms are heated by Nesbitt heaters that are automatically controlled and give the same result as air-conditioning, since all the air that is heated is freshly drawn through louvres that lead directly to the outside and is vented through air ducts in the walls by a powerful blower in the boiler room. The desk and chair are one unit, not fastened to the floor, and adjustable to any size and shape. What an improvement on the unpredictable furniture of B. C. High-on-the-James!

At one end of the corridor and occupying the whole wing is the library, beautifully floored with maroon

and gold-tinted white asphalt tile, lined with dark oak plywood paneling, solid oak shelves and long tables to match. Beside the library is the librarian's office and check room.

At the other end of the corridor and also occupying the complete wing is the tastefully apportioned Sodality Chapel. Pews, altar, the two confessionals and paneling are all in dark oak. The canopy and backdrop of the altar are of powder-green velvet with gold-embroidered lettering, the tabernacle, canonicals and crucifix of gold. The Stations of the Cross are of carved pear wood made by a master in Italy. Besides the two confessionals in the rear there is another built into the wall, its screen leading directly into the office of the student counselor but its entrance in the Chapel. The sacristy is in the rear of the altar and to save space the drawers for the vestments have been built into the back and under the altar. The Chapel will seat one hundred and seventy-five. Donations and promises have been made for stain-glass windows, but no design has been decided upon as yet. The Chapel has been donated by the Catholic Alumni Association in memory of their Chaplain, Father Mellyn, S.J.

The upper floor is a duplicate of the first with these differences: above the library and occupying the whole wing is the Physics lecture room with its laboratories and a storeroom; in the center of the building is the Chemistry lab and storeroom occupying the space corresponding to the foyer and offices on the floor below; there is also a teachers' room with cloakroom and toilet that occupy the space of a classroom. From the central stairway another stairway leads to the tower and to the roof. In the tower are the works of the large clock, the gift of the class of 1950.

The basement is divided into two main parts: half houses the cafeteria floored in red, square tiles, the walls and columns faced with light-tan porcelain tiles. Here is installed the most modern equipment in chrome-steel and all arranged for quick self-service.

Three hundred can be seated here and served with great dispatch, but to facilitate the kitchen work each year is served separately. Certain boys earn their lunch by helping to serve, cashier and help after meals. Incidentally the new school has afforded new and more practical uses for "jug" delinquents, such as cleaning utensils, mopping, etc., as well as other innumerable tasks in other parts of the building that the utilitarian eye of the Disciplinarian can spot, such as cleaning corridors, stairways and classrooms. Under the Government's School Lunch Subsidy Plan a boy may obtain a varied and nourishing lunch for twenty-five cents, consisting usually of meat, fish or eggs, potatoes, vegetable, bread, butter and milk. Behind the cafeteria is a large modern kitchen with every facility: gas baking oven and cooking range, mixers, peelers, walk-in icebox and refrigerator, storerooms, mechanical devices for dishwashing in a separate room, toilets and cloakroom for the help, etc. There are also two dining rooms for the lay and Jesuit faculty. The cafeteria has proved a boon for student and alumni meetings, and later will fit into the activities of a proposed Mothers' Club.

The other half of the basement has been divided into rooms for a variety of purposes: here are the bookstore, offices for the yearbook, the *Botolphian,* and debating—all neat, airy and lightsome; also the emergency light-generating room, workshops, etc. In the far wing the space is given over to locker rooms for the athletes, showers, toilet and first-aid room.

This, then, is the first unit to inaugurate the New Boston College High School. The plan was many years in its conception and fulfillment, but all look hopefully and prayerfully to its full fruition. The plan calls for a sophomore and freshman unit and a rectory, both to be connected with the present unit by passageways that have already been provided in the finished unit. The full plans call for a chapel, gymnasium and other buildings, but so far they are only in the prayer stage. His Excellency, the Archbishop,

is very eager that we start the other school building and the rectory, for he feels that the upkeep of the finished unit and the plant on James Street will be too much of a drain on our slender finances. But a start has been made. Ground was broken in September of 1949. The cornerstone was laid by the Archbishop in May, 1950 and the building was occupied in November of the same year. We are financially panting for breath at the moment. But we know that certain expenses will not have to be duplicated in future building, for the land was undeveloped when we started, which meant expenses for bringing in the facilities for water, sewerage, electricity, gas, fire-alarm, etc. A good piece of land around this unit has been filled, graded and landscaped, the rest can be finished at our financial leisure. So all in all, much has been gained. But the greatest gain has been in our joy in having made our first step, in our hope that this step will bring recognition and help from our public and friends, in our pride that we have provided an institution that is second to none in equipment and conveniences for the furthering of what we know to be real education. After all, we have changed the location of Boston College High School and provided long-felt wants, but we have not changed the spirit.

FRANCIS J. KRIM, S.J.

### Mexican Boys-Town

The Jesuit College of Guadalajara has assumed the responsibility of government and support of that city's "Ciudad de los Ninos," a community of 300 orphans modeled on Msgr. Flanagan's famous "Boys-Town." Archbishop Garibi of Guadalajara has assigned six sisters to take care of the day-by-day work of running the school, but the spiritual care of the orphans still rests with our Fathers, and the supervision of the school remains the care of their Rector, Father Manuel Figueroa. Very Reverend Father General has shown his interest and approval of our Mexican "Boys-Town" by becoming one of its patrons.

# OBITUARY

## BISHOP THOMAS A. EMMET

### 1893-1950

"Most Rev. Thomas A. Emmet, Born in South Boston, Massachusetts, August 23, 1873; entered the Society August 14, 1893; died in Boston, October 5, 1950."

With these simple notations the 1951 Catalogue of the New England Province recorded the passage of the eighth Vicar Apostolic of Jamaica from a long, full life, nobly adorned with the charity of Christ which urged him on to rich accomplishment in his many and varied fields of labor.

As a young altar boy in the Gate of Heaven Church, South Boston, Thomas Addis Emmet, whose father was a descendant of the Protestant Irish patriot, drew from the inspiration of the good Sisters of St. Joseph a love for the things of God that led to a priestly vocation. The eighth of nine children born to Edward and Julia Emmet, he attended the Lincoln Grammar School and later Boston College High School, from which he entered the novitiate at Frederick, Maryland August 14, 1893. He was one of fifteen novices from the Boston area that year, which saw an entering class of forty-four.

In 1895 the Provincial, Father Pardow, instituted at Frederick a three year juniorate course for those who had entered the Society from high school. Besides absorbing a fair amount of classical lore during the next three years the young Scholastic exhibited as junior beadle an executive ability which characterized him throughout his studies and in positions of trust in later life. At Frederick he trudged the roads of the famous old city and he grew to love the Sunday trips to teach catechism at nearby mill towns. He was especially fond of a spot in the south side of the Monocacy River near Araby, where on Thursdays the

Scholastics would mount a huge rock and practice oratory.

After the usual three years of philosophy at Woodstock came two years of teaching at St. Francis Xavier's, New York, followed by three years as prefect-in-full of the Junior Division at Georgetown. In this latter capacity the versatile regent displayed marked ability in planning out-of-class activities for the large groups of healthy small boys and in preserving order in dining-room, dormitory, chapel and classroom.

In due time he was ordained priest at Woodstock by Cardinal Gibbons on July 31, 1909. The next three years found him again Prefect of Discipline at Georgetown, this time for the entire College and High School. After a year of tertianship at Tullamore, Ireland, he returned to this position, in which he ruled hundreds of young men whose respect and confidence he gained by his firm but tactful policy.

For the rest of his life Bishop Emmet retained his affection for Washington and his legion of friends there. He had an unusual memory for names. At a luncheon in his honor by the Washington Chapter of the Georgetown Alumni Association at the Willard Hotel he stood for close to an hour greeting the men by their first names though some he had not seen for twenty or thirty years. His contacts with the men of Georgetown covered a period of more than thirty years and in 1942 the University conferred on him an honorary degree.

The status of 1916 appointed Father Emmet to the office of Minister of St. George's College, Kingston, Jamaica. At the time the Vicar Apostolic of Jamaica was His Excellency, Most Rev. John J. Collins, S.J., formerly Rector of Fordham and a veteran Jamaican missionary. Father William O'Hare, S.J., later to be Bishop Collins' successor, was the Mission Superior. During his five years' stay in Jamaica, Father Emmet became known for his extraordinary preaching ability. In addition to his duties of Minister at Winchester Park, he assisted generously in parish work, with the

result that his name was a household word in all the mission stations from Morant Bay to Mandeville, a distance of some ninety miles along the south shore of the Island.

Success as a preacher was largely responsible for Father Emmet's recall to the States in 1921 and his appointment to the Mission Band of the Maryland-New York Province, with residence at St. Mary's, Boston. In New England and the mid-Atlantic states he went from city to city, reclaiming souls to Christ and pleading in particular for help, spiritual and financial, for Jamaica.

Father Emmet's connection with his next assignment goes back as far as the year 1911, when he returned to Georgetown after ordination. In that year a drive began to remove the Preparatory School at Georgetown from the University campus to a location outside the city. Father Emmet along with the Rector, Father Donlon, looked at many possible sites and finally with the sound advice of an alumnus, Mr. George E. Hamilton, decided on the present location of the Prep School on the Rockville Pike at Garrett Park, Maryland. Construction work on the new building began in 1915, but due to the war the first class did not enter until October, 1919. In 1923 Father Emmet was appointed Headmaster and for the next six years worked indefatigably with construction problems, development of the ninety-two acres, enrollment, studies, and the religious growth of the school. To him most of all Georgetown Prep stands as a monument.

In November 1929, having established the Prep on a sound academic and financial basis, Father Emmet relinquished his post and returned for a brief period to the Mission Band. In the meantime His Excellency, Most Rev. Joseph N. Dinand, who had succeeded Bishop O'Hare as Vicar Apostolic of Jamaica, became unable through failing health to carry on his arduous labors. On June 28, 1930, Father Emmet was appointed to succeed him.

The news of his appointment was the occasion of general rejoicing to all the Catholics and non-Catholics of the Island who had come to know and revere him during the years 1916-1921. St. Mary's, Boston, was the scene of his Episcopal consecration as Bishop of Tuscamia and Vicar Apostolic of Jamaica on September 21, 1930 at the hands of His Eminence, Cardinal William O'Connell, assisted by Rt. Rev. John B. Peterson, Auxiliary Bishop of Boston and Rt. Rev. John W. McNamara, Auxiliary Bishop of Baltimore. The Rev. Richard J. Cushing, later to become Archbishop of Boston, preached the sermon.

The new Vicar Apostolic arrived in Kingston on Monday, October 20, 1930. That evening at services in the Cathedral the Brief of Appointment was read and His Lordship formally assumed office. He addressed the congregation with words of deep gratitude, first to God for His goodness and then to his friends and his flock for their sincere congratulations and prayers. He took the occasion to express his appreciation of the loyal services of Father Francis Kelly, Superior of the Mission, who during the absence of a Bishop, had faithfully administered Vicariate affairs. On the following afternoon Sir William Morrison, Kt., presided over a public reception at Winchester Park, which many prominent men and women attended, among them government officials, clergy of various religious denominations and officers of the Salvation Army.

For the next twenty years until his voluntary retirement in March, 1950 Bishop Emmet worked assiduously for both the spiritual and material advancement of the flock entrusted to him. There is scarcely a corner of the Island to which he did not travel at frequent periods to administer confirmation, bless new foundations and meet his people. Although Jamaican roads improved with the years, there were many occasions on which more remote stations could be reached only by horse or on foot through the bush. Bishop Emmet did not disdain making his way as any ordinary

missionary did, come fair weather or foul, with an ease and graciousness that endeared him to all.

As Vicar Apostolic of Jamaica it was inevitable that Bishop Emmet should deal often with people not of his faith, but he never did so without honor to himself and the Church which he represented. Non-Catholics held him in high esteem and felt that the Catholic Church in Jamaica was blessed in having as its leader a man of such sterling qualities as to win the respect of the entire Jamaican community. He bore himself always with dignity, he was straightforward, affable, pious, simple in his mode of life, and scrupulously exact in the execution of ecclesiastical functions.

His episcopate embraced twenty years of constant growth and expansion for the Jamaica Mission. An over-all comparison shows that from a mere 45,000 in 1930 the Catholic population increased by 1950 to 83,500. From a personnel of twenty priests, three Scholastics, and three Brothers in 1930 the Mission in 1950 could boast of an increase to sixty-two priests, four Scholastics and four Brothers. Besides the communities of Franciscan, Dominican, and Mercy Sisters, all of whom showed at least a slight increase, the community of native sisters, founded shortly before Bishop Emmet's arrival, in 1950 numbered forty-five. The introduction in 1940 of Marist Sisters from Bedford, Massachusetts, to care for the Leprosarium in Spanish Town proved a boon to patients and to the community at large. In these twenty years the number of churches grew from fifty-seven to seventy-one, the number of elementary school pupils from a little over 5,000 to nearly 12,000, secondary school students from 800 to 1,400. The Alpha Industrial School had in 1950 an enrollment of 681. St. George's Extension School, begun in 1942, gave courses to 300. Three native diocesan priests and four native Jesuit priests were working on the Mission. Parish centers which in 1930 numbered twelve with forty-seven attached mission stations now number fourteen with sixty-four attached stations.

Bishop Emmet was instrumental in arousing enthusiasm for Catholic Action projects which through the zeal of individual Fathers and lay workers have contributed greatly to the moral, social and economic progress of his flock. The Cooperative movement and Credit Unions have spread through the Island; the Holy Name Homestead plan is showing the way in a better housing movement; parish sodalities, the League of the Sacred Heart, the Holy Name Societies and branches of the Society of St. Vincent de Paul have all increased both in numbers and in kinds of activities, making for a truly high standard of Catholic living. Bishop Emmet would be the first to point out that all this splendid progress made under his pastoral guidance would not have been possible without the splendid zeal and untiring efforts of the individual Jesuit missionaries and the generous cooperation of Jamaican Catholics, and in many instances, non-Catholics. Likewise, it is unquestionably true that a great deal of the funds necessary for these many enterprises originated in the United States through the efforts of missionaries in charge of the various mission stations. Perhaps the most gratifying point of all is the fact that in the vast majority of cases the money came from people of ordinary means who definitely made sacrifices to spread the Kingdom of God on earth.

On January 10, 1937 the Centenary Celebration of the Apostolic Vicariate of Jamaica opened with all the grandeur that became the occasion. Visiting prelates and clergy from the United States, England, the Antilles, and South America marched in procession from the Bishop's Residence to Holy Trinity Cathedral for the celebration of Pontifical High Mass at nine o'clock. The visiting bishops were: Rt. Rev. Joseph A. Murphy, S.J., Vicar Apostolic of British Honduras; Rt. Rev. Edward Meyers, D.D., Auxiliary Bishop of Westminster (London); Rt. Rev. George Weld, S.J., Vicar Apostolic of British Guiana; and Rt. Rev. Charles Wollgarten, C.M., Vicar Apostolic of Costa Rica.

Father Francis X. Delany, of New York, a former Superior of the Jamaica Mission, delivered the sermon. Father Delany had been speaking only ten minutes when His Lordship, Bishop Emmet, suddenly slumped forward in his throne. An altar boy hastened to the sacristy and brought some smelling salts which revived His Lordship momentarily. However, a few minutes later he collapsed again and was carried to the sacristy door and upon recommendation of a doctor was taken to St. Joseph's Hospital. Father Delany resumed his sermon and in due time Bishop Meyers entered in full pontificals and proceeded with the Mass. Fortunately Bishop Emmet responded to treatment of a recurrent stomach ailment and was able in a short time to return to episcopal duties.

A highlight of the Centenary Celebration was the production by a cast of five hundred of a pageant, *Jamaica Triumphant,* written and directed by Father Daniel A. Lord, S.J., Sodality Director and Editor of the *Queen's Work.* The pageant, scheduled for four nights, had to play to capacity audiences for two extra performances. The *Kingston Gleaner* described it as "a spectacle without a peer within living memory and unequalled in our annals; and, more than that, a spectacle of thought-provoking retrospect, looking back on centuries of progress in Christendom generally, and in particular on the progress of the world in this fair isle."

Bishop Emmet was the first Bishop to live apart from the Winchester Park community, having taken over the new Bishop's Residence purchased by Bishop Dinand and standing just outside the Winchester Park property on North Street, three minutes' walk from the Cathedral. In 1945 the Superior of the Mission and the Editors of *Catholic Opinion* also moved from Winchester Park to a separate residence on North St. adjoining the Cathedral ground. St. Joseph's Hospital acquired a new addition and the Leprosarium a new building.

At the reception given to Bishop Emmet on the

occasion of his golden jubilee in the Society in 1943, the speaker representing Jamaican Catholics paid the Bishop this tribute: "All these accounts of achievement in the material order will remind the Catholic laity of this Island that they owe to your Lordship a debt of gratitude that they can hardly hope to repay. And yet we feel that all you ask in return is that we and our children after us should live up to the ideals you have set before us and carry out the precepts you daily preach and follow the example you have nobly given.

"We, the members of your flock, feel that you would have us remember that the true advancement of the Church is not to be measured by the number of schools or churches that have been built, or even by the numerous works of mercy and social welfare performed and fostered under your Lordship's generous guidance. These are like milestones erected along the broad highway of human progress. But what of the narrow and often lonely pathways of the soul! Of what use to count off the milestones unless they tell of advancement along the road to the eternal city of God! We have counted the milestones because we recall, as we know your Lordship would wish us to recall, that unless these be but the outward signs of inward spiritual advancement, then has our journey been without profit.

"It is because your Catholic laity recognizes this fundamental truth that we count ourselves blest in the knowledge that we have, in our guide and shepherd, one upon whom we can count to show us the true way, not by precept alone but by the lesson of a long life of self-denial and devotion to duty. We have the inestimable advantage of always knowing that we are asked to do nothing, to make no sacrifice that those who ask it have not made over and over again. We know that we are secure in our leadership and we rejoice in that knowledge."

An outstanding event in the history of Jamaican Catholicism took place on May 30, 1948 when Bishop

Emmet ordained to the priesthood Leslie X. Russell, a native Jesuit. Only once before, in 1902, had Jamaicans witnessed the ordination of one of their own, when Bishop Gordon conferred holy orders on a member of the Salesian Congregation. A crowd of fifteen hundred witnessed the ceremonies in which in three successive days Father Russell received the orders of sub-diaconate, diaconate and holy orders. Bishop Emmet took special pride in the event, while the unusually tense interest of the congregation testified to the fact that the people of Jamaica realized the tremendous significance of what was taking place before their eyes. Catholics were present from every part of the Island to see one of their own raised to the service of the altar and they returned to their homes with hearts filled with joy and memories that would last a lifetime.

Towards the end of the year 1949 Bishop Emmet made a difficult decision. Although still vigorous and fully able to stand the round of trips to various stations on the Island, he decided that it would be wise to ask the Holy See to consider appointing a successor before he should become too feeble to carry on. Accordingly he submitted his resignation, which after some months the Holy See accepted, appointing him Apostolic Administrator until such time as his successor should be appointed. In February, 1950, Rev. John J. McEleney, Provincial of the New England Province, was named Vicar Apostolic of Jamaica. At the end of March Bishop Emmet bade farewell to his beloved Island and arrived in Boston in April. From then until the time of his death he resided at the Provincial house, enjoying the relaxation which release from episcopal duties afforded, taking short walks, renewing old acquaintances, and appearing occasionally at Church functions.

His sudden death at the Provincial residence in Boston came as a shock to Father James H. Dolan, Vice-Provincial, and other members of the community. He had been planning to go to Washington for a week

or so, an indication that his general health was good. Only a few days before he had attended the consecration of two new auxiliary bishops of Boston. One of the Fathers describes his last moments as follows: "On Thursday evening, October 5, we were at dinner and the Bishop appeared all right. He had exchanged remarks on the weather and then become silent. After a minute or so he put his hand on his chest and started to cough. I could see the blood going quickly from his face. When he started to slump Father Murray braced him in his chair and I stepped over and gave him absolution. We got the oils immediately and Father Sheehan anointed him. It was obvious that he would not last long. All the Fathers and Brothers knelt and I read the prayers for the dying. Two doctors arrived and examined him and pronounced him dead at 6:40. His death was due to a coronary thrombosis."

The body of Bishop Emmet lay in state at St. Mary's Church from 4:30 P.M. Sunday until the funeral Mass on the following morning. His Excellency, Most Rev. Richard J. Cushing, D.D., who had preached on the occasion of Bishop Emmet's consecration and again in 1947 at the celebration of his golden jubilee in the Immaculate Conception Church, Boston, presided at the low Mass offered by Father Dolan. Burial took place in the cemetery at Weston College.

The suddenness of their Bishop's passing affected his people of Jamaica visibly. At every mission station they flocked to the Mass celebrated in his memory. They crowded Holy Trinity Cathedral to the doors to attend the Solemn Requiem Mass celebrated by Father Walter J. Ballou, the Superior of the Mission, with Father Denis T. Tobin, Rector of St. George's and Rev. Sydney J. Judah as officers, and His Lordship, Bishop McEleney presiding. In his eulogy Bishop McEleney echoed the feeling in the hearts of all, when he said:

"We pay tribute to the surpassing merit of His Lordship, Bishop Emmet. Jamaica received in 1930

as head of the Catholic Church a man whose culture and refinement of character were matched by a singular courage and dauntlessness. To his high office he brought learning and dignity which never detracted from his humble and friendly demeanor. We crowd this Cathedral today, the scene of so many sacred functions in which he presided, to mourn his decease, to pay tribute to his surpassing merit and to pray for the repose of his soul. We mourn a gentle, noble prelate of the Church, knowing that our loss of him on earth is his gain and ours before the throne of God, where this new advocate of ours will dry our tears and plead our cause at the tribunal of mercy and love. We mourn his passing with candid affection and with Christian reflection on the day to come when we in turn must go to God to give an accounting of our days and deeds."

JOHN H. COLLINS, S.J.

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## FATHER ETIENNE DUFRESNE

### 1859-1950

Father Etienne Dufresne, veteran Indian missionary, died in Montreal on March 10, in his 91st year. He was the last but one of the older missionaries, the other being Father Joseph Richard, still busily employed at our school at Spanish and steadily making progress towards the century mark, with only three and a bit more years to go, and not limiting his horizon even there if the Lord beckons him on farther.

Etienne Dufresne, known to his earlier contemporaries on account of his diminutive stature as Tit-Quenne, which might be rendered "Tiny Steve," was born on St. Patrick's day, 1859, and entered the Society in 1879 at the age of twenty. His course of studies in the Society was of the summary sort, as the catalogue shows. Only one year of juniorate and then a first year of philosophy at the Immaculate Concep-

tion, Montreal, while his second (and final) year was spent prefecting and teaching at the Indian Residential School at Wikwemikong, Manitoulin Island, with a companion philosopher, Joseph Richard, the two meanwhile preparing together their *de universa philosophia*, doubtless in their spare time. More surprising is it to read that during the three following years, while carrying on his work in the school, he is marked as *Stud. cas. consc.*, which means he must have been studying also his dogmatic theology on the side, for at the end of that period we find him ordained priest and becoming forthwith *Missionarius excurrens*. With this convenient system of telescoping, he had managed within six years from the noviceship to complete his juniorate, his philosophical and theological studies, and to have to his credit, in addition, four years of regency.

His tertianship was made five years later, in 1892-3, at the Novitiate in Montreal. In the interval he had learned Indian and had done mission work.

Father Dufresne was to become the most travelled, or at any rate the most moved about, of all our Indian missionaries. At one time or another, he was entrusted with every mission post all over Manitoulin Island and around the whole territory of the Georgian Bay, both islands and mainland from Waubaushene, eastward and northwards, and around Lake Nipissing and down French River, and along the whole northern coast-line of Lake Huron as far west as Garden River and thence northwards along the eastern shore of Lake Superior. How he could properly look after so many posts in the course of one year as the catalogue shows him, will remain a mystery. His intrepidity in plying rivers, bays and the open water of the north channel in every kind of weather won him the admiration and respect of the Indians. In 1920 he got bogged down at Garden River for ten years. He was then aging and in 1930 he was brought to Spanish where he made himself useful until 1947.

It was at Spanish that he was to make his great

discovery. Our first returning French missionaries in the 1850's were students, and their excellent library at Wikwemikong, later removed with the school to Spanish, and now, in part, to the Seminary Library in Toronto, contained among other solid volumes, many of the collected works of the Fathers. This is where the old man's discovery was made. Father Dufresne took to St. Augustine with such enthusiasm and was wont to quote him so frequently as to acquire a new nickname—"Augustine." But to the old Ojibway missionary a great joy and a great grace had come into his life with this tardy discovery of the Doctor of Grace.

In 1947, increasing infirmities made the old man more dependent on the attentions of the infirmarian and at his own suggestion he was transferred to the Immaculate Conception, Montreal, in the Lower Canada Province, to which he belonged. Here he would receive excellent care and at the same time might enjoy the companionship of those of his own tongue and, what perhaps he valued still more, of friends nearer to him in age.

And now after many decades of labour in the vineyard and a few final years spent in edifying patience, after keeping his fiftieth, sixtieth and seventieth anniversaries, he has gone to rejoin his old comrades of those hard missions of earlier days. With his passing we lose the last link, but one, with the great missionaries of the past, nearly all of whom Father Dufresne had known, and under most of whom he had lived for several years.

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## FATHER ALOYSIUS F. FRUMVELLER

### 1872-1950

Father Frumveller died August 23, 1950, two weeks after the sixtieth anniversary of his admission to the Society, as the result of a fall a few days before on the

steps leading down to the domestic chapel, when his hip was fractured.

He was born in Detroit on March 7, 1872. After attending St. Mary's Parochial School he entered the classical course of Detroit College. In those days, the classical course had three years of high school and four of college, the last year devoted to the study of philosophy. It would be interesting to know whether anyone ever went through the course as brilliantly as Father Frumveller. The school catalogues contain a very remarkable record of excellence. He made the first two years of high school in one, receiving a premium for promotion and a grade of 100 at the end of the year. After that his grade was 100 every year except twice when it was only 99.

He made the last two years in St. Xavier, Cincinnati, when his family moved to that city. His record there was much as it had been in Detroit. In rhetoric class he was first in evidences of religion, Latin, Greek, original composition, mathematics, chemistry, physics, in everything except precepts of rhetoric. He won the intercollegiate Latin contest for the second time, having won it the year before in Detroit; also the gold medal for the best catechetical essay. This year he was one of the speakers of the Philopedian Society at its public exercises. His subject was "The English Language." In the crowning year of the course, philosophy class, he took the highest honors and at the Commencement delivered an address on "General Ideas of Rights and Duties." During the year he had been appointed defender in Applied Logic in a public disputation.

This very remarkable record would prepare one to read that he was a youth who kept to his schoolbooks pretty closely. The late Father Vincent Siefke, a classmate at St. Xavier, who entered Florissant on the same day with him, had a different story. He said that "Frum" was a popular member of the class, was interested in sports, and on occasion could put on a good show as a juggler. He would tell of going to an

opera with him, and on coming home after it, listening to him play all the arias in it from memory. On Sundays he served as organist in a suburban church.

His musical talent was highly developed. He must have been taken in hand at an early age by his mother, who, as Ellen Finegan, had been a teacher of music. In his Jesuit Scholastic years he was always in charge of the music. He trained and conducted the Scholastic orchestras, choirs and quartets and even composed a spirited St. Louis University March. The gramaphone recording was locally popular and for many years it was a usual number for the orchestra at Commencement and other public occasions. He spent one summer at the Benedictine Monastery in Conception, Missouri, learning the Gregorian chant. Some years after his ordination his active interest in music fell off, but he continued to play the organ and lead the singing at community Benediction until the time of his death. His singing was on the practical side rather than the ornamental, but it was animated and strong and could bolster a sagging chorus admirably.

As a Scholastic he went through the regular sequence, with one year juniorate and an interruption after his second year of philosophy when an emergency in St. Xavier took him there to teach mathematics and astronomy. The following year he returned to St. Louis to finish his philosophy and to teach calculus and analytic geometry to Ours. The remaining four years of regency were spent in St. Louis giving courses in mathematics, astronomy, and geology, in the college and scholasticate. Teaching Ours, was, and is, unusual for a Scholastic. But he took it as a matter of course and so did everyone. He never put on airs or threw his weight about or looked complacent. He could not if he tried. And this was true of him all through his life.

He began his theology in St. Louis in 1901, was ordained in 1904; and, after his last year and tertianship in Florissant, went abroad to study mathematics at the University of Munich, where he remained for

two years, returning to St. Louis to receive his Ph.D. In 1909 he was at Marquette in Milwaukee teaching mathematics and taking on various other duties. There he remained until his final assignment to Detroit in 1927.

One can only surmise why he never attained, or tried to attain, that high distinction in his chosen field towards which his talents pointed. Shortage of men in the colleges and absence of leisure for private study is at least a partial explanation. But other reasons suggest themselves. He liked to take his part in the community life rather than be all but buried in the delving of a specialty. Moreover, he discovered in himself a certain facility in religious guidance, apostolic work which made academic honors look rather pale and insipid. On the day of his funeral the following letter arrived from the postmaster of a small town in Iowa: "Dear Father Frumveller, *America,* September 2, notes your anniversary. My congratulations. In 1924-26 I sat in your classes at Marquette. Now, twenty-five years later, all the mathematics I need is to add up the value of postage stamps. I still recall with pleasure your classes. Another highlight of those years: Your Lenten instructions given in Gesu. Father, I am better for having known you. So today an extra *Ave* for you."

Men who were in his religion classes in Detroit in the 'twenties still tell you how popular they were. He left a partial list of some hundred retreats which he had given, many of them to priests. He welcomed opportunities of spiritual instruction to nuns and their lay sodalities. He was regularly a preacher in our church in Milwaukee and in Detroit. As for his mathematics, the only interest he showed, outside that of his routine class-work, was his avid reading of advanced books on the subject and his subscription to learned mathematical journals. For several years he was the science editor of *Thought.*

A notable instance of his apostolate among men was his appointment as Chaplain of the Detroit Fire De-

partment. When the University was still on Jefferson Avenue he would now and then drop in at the neighboring fire-engine house on Larned. His acquaintance with the firemen grew and expanded to other fire-houses until he became a sort of unofficial chaplain. He soon received official appointment to the office which he had created. Dr. Stefani, the community house-physician tells of his amazement one day when he saw a fire-truck stop on Livernois at the University to pick up "Father Frum," who climbed to the seat next to the driver to be whirled off to the fire in glory. Later the Department bought him a Ford car and supplied him with a fireman chauffeur. The inscription on the doors read: "D.F.D." with a cross; on the license plate a red placard, marked "Chaplain." When Father Frumveller because of infirmity could no longer remain in active service, a successor was appointed to what seems now to be a permanent office in the Department.

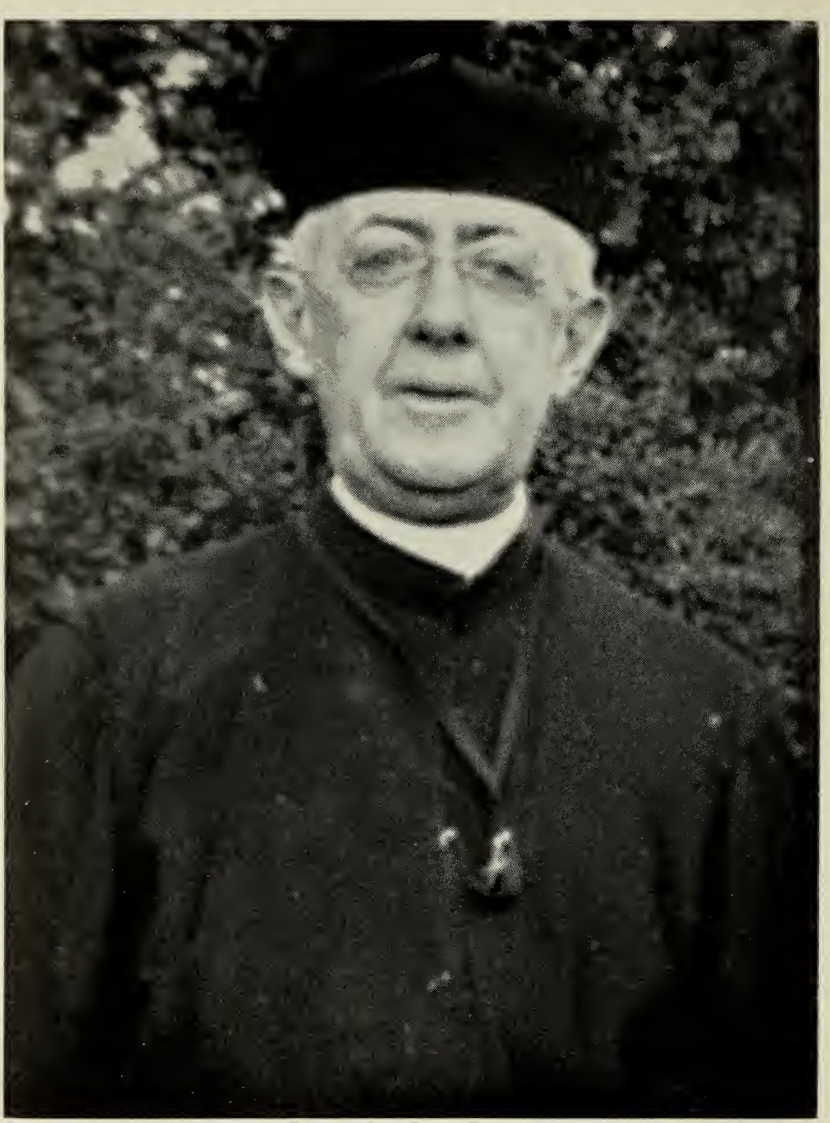
When the remains of Father Frumveller lay in state at the University, a fireman's helmet was placed on the bier; and a guard of honor, consisting of two firemen in uniform in fifteen-minute shifts, stood at attention by the coffin. Six firemen were pallbearers. A police motorcycle escort with sirens blowing led the funeral. A Fire Commissioner and other officials followed in cars and the procession detoured from the direct route to the cemetery in order to pass a fire-engine house where the crew were lined up at attention while it went by. The flags on all the city fire-houses were at half-staff. One result of the first chaplaincy was the laying of some small ghosts of prejudice in the Fire Department. The firemen have furnished a room in the recently built addition to the Jesuit Retreat House, to be known as the Father Frumveller Memorial Room.

Father Frumveller will be long remembered by those who lived with him for some striking oddities. Up to the time, eight years before his death, when he was struck by an automobile after his morning Mass

in the church across the street and suffered a fracture of the back and one leg, he never needed a doctor's services. He said he had never had a pain nor an ache. And this was all the more remarkable because he flouted the usual laws of preserving health. In eating he acted on the principle that the only food good for a man was the food he liked. He passed the salads and greens and made up on the meat and fish. He said balanced diets, calories and vitamins were modern follies. His drinking water had to be iced winter and summer to be satisfactory. If he were caught in the rain and drenched, he let his shoes and clothes dry upon him and he never caught cold. He thought it ridiculous to take a walk simply for the exercise. He never put on weight nor lost any, keeping in good working trim. After three months in the hospital, with his patched up back and leg, he resumed his regular regime and teaching till a few years before his final accident when the untrustworthiness of his legs as he crossed the campus forced him to relinquish the classroom.

He was a conscientious religious and his manner with his brethren was genial. If he were challenged to an interchange of sheer nonsense he generally accepted with alacrity and could be wildly fantastic, giving a funny eldritch screech whenever he scored a point. Seeing him then one could understand how *Alice in Wonderland* was written by a famous mathematician. Like most men with great powers of concentration, he was sometimes self-absorbed and oblivious of amenities, but in a boyish fashion which seldom gave offence.

He continued in his last years to say Mass every morning but with great difficulty. His free handling of the liturgy sometimes caused comment, but mostly only smiles. Anyone who saw him painfully managing three flights of stairs to make long visits in the chapel every day, could trust him to say Mass with devotion. He was inclined to undervalue external form and ceremony in everyday life. While he paid homage



CHARLES J. MULLALY, S.J.

to the essentials of propriety, he was prone to regard the embellishments as necessarily insincere and artificial. No pomp and circumstance for him. It was a boyish weakness. The episode of our Lord's defense of the little children against the shocked apostles had a special appeal for him. With him the St. Theresa of France came before her of Spain. In his sermons and retreats he always dwelt on the need of approaching Christ and His angels and saints with the directness and simplicity of a child.

JAMES J. DALY, S.J.

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## FATHER CHARLES J. MULLALY

### 1877-1949

To his many friends and acquaintances among the clergy, religious and laity, word of Father Mullaly's death at the Jesuit Novitiate, Wernersville, on Tuesday, October 25, 1949, brought a feeling of sorrow for the loss of a holy priest and dear friend. Newspapers and periodicals which four years previously had honored him on the occasion of his golden jubilee as a Jesuit, paid their final tribute to one whom many people considered the greatest apostle of the Sacred Heart in the United States within our times. Truly apostolic in its scope and aim, the life work of this remarkable Jesuit tells a story of extraordinary devotion and love for the Sacred Heart and the Society of Jesus.

Born in Washington, D. C., on September 19, 1877, Charles J. Mullaly was the son of Charles and Catharine Groghan Mullaly, the first couple to be married with a Nuptial Mass in the then newly-built Church of the Immaculate Conception in that city. He received his early education in the parish school of the Immaculate and later at Gonzaga College, from which he graduated in June 1895. The memories of these two places lived with him throughout his life and

he frequently spoke with affection of his home parish and high school days with the Jesuits.

On August 14, 1895 Charles Mullaly entered the famous old novitiate of the Society at Frederick, where he had as novice-master, the renowned Father John H. O'Rourke. Here in this historic old town of Maryland passed the first five years of his life as a Jesuit. (In those days the juniorate course was three years.) A fellow-Jesuit looking back on the years when he and Father were novices together remembers him as very devout, shy and rather frail. In fact, poor health was something which he had to cope with often in in his seventy-two years. Yet on occasion Father was heard to remark that his health never interfered with his work, and that he had been the only one to survive the little group of four who shared the same dormitory during noviceship days. Three of the group died at an early age of consumption.

When Father Mullaly came to Woodstock in 1900 to begin philosophy, superiors were greatly concerned about his eye-sight. So impaired was his vision at this time that it was feared he could not proceed with the Society's difficult course of studies. Doctors had forbidden him to use his eyes for more than ten minutes a day. It was only a few years before his death when, to encourage another Jesuit, he told of the day that he had been summoned by the Rector at Woodstock who asked him how he ever expected to continue the course under such a handicap. His reply on that occasion was one which reflected the outlook of his whole life: "God has called me to the Society, and He will see that I stay here." Though his philosophy had to be interrupted by a year of teaching at Fordham, he returned to complete the last two years of that study which he successfully mastered. Many were to learn in his later life that he could still explain the subtle points of philosophical questions and distinguish as cleverly as any student of the reasoned science.

From 1904 till 1908 Father was again back at Fordham as a teacher and prefect, and was able to

finish the ordinary five years of regency. He passed down many a story of the rugged life, especially for a prefect, in our boarding schools of those years. That he had been a good disciplinarian none who knew him could doubt, for until the end of his life he retained the sense of humor, of fair play and ability to handle a difficult situation which endeared him to all.

In the summer of 1908 Father Mullaly was back at Woodstock for theology and what he thought would be a four-year stay. To his surprise orders were changed and I think anyone of Ours who knew him at Wernersville could retell almost verbatim the story of that sudden change. Shortly after his return to Woodstock, Father Anthony J. Maas, the Rector, sent for him: "Mr. Mullaly," began the Rector, "I see you are not staying with us." "Not staying," replied the bewildered theologian, "but, Father, where am I going?" "To Spain," was the Rector's reply. "Spain, but where in Spain?" asked the Scholastic. "To Tortosa, Mr. Mullaly; there is a train out of here this afternoon and you are to be on it," said the Rector. "And I was," Father afterwards told us laughingly.

This was his only briefing for the next four years of life as a theologian at the Colegio de Jesús, Tortosa, Spain. The experience of those years made a lasting impression. At the time of his arrival, Spain was in the throes of an anti-Catholic revolution and everywhere churches and religious houses were being set on fire by a radical element. Such scenes Father often saw from the windows of our college there, and he had hair-raising accounts to relate of the extraordinary means Ours had to take to protect themselves from violence and death. As usual, anti-Catholic propaganda in our country was destroying the facts. Father Mullaly was among the first to put the true story before the American public and his vivid writings on the affairs in Spain at that period won him the post of Spanish correspondent from 1909 till 1912 for the newly-founded review, *America*. His years in Spain and his knowledge of the Church there again proved

valuable to Catholic journalism in making known the truth about the Church and refuting attacks made on Spain, especially, during the last civil war there. When secular newspapers published false reports concerning the conflict, Father not only in his own writings but by the information he supplied to Catholic papers and periodicals did much to refute the various calumnies published against Catholic leaders and the Catholic people of that country.

As a student of theology he made the acquaintance as teacher and friend of the internationally famous Jesuit moralist, Father John Baptist Ferreres. Often he spoke to us of the saintly life of this learned priest, and it was a great joy to him when he learned in 1944 that Father Ferreres' cause of beatification had been introduced at Rome. (An appreciation of Fr. Ferreres was written by Fr. Mullaly for the *Woodstock Letters* in the March, 1944 issue.)

Ordained a priest in 1911, Father remained in Spain for the fourth year of theology, and on his return to the States in 1912 was assigned to teach at Gonzaga for a year before tertianship which he made at St. Andrew-on-Hudson.

With the long course of studies completed, the status for 1914 sent him to Fordham as Prefect of Discipline. This was his work for two years, and then followed a year of missionary work in Reading, Jamaica. The variety of occupations was valuable as preparation for the work which he was to undertake in 1917 when, on returning to this country, he was assigned to the staff of the *Messenger of the Sacred Heart*. Thus began the labors which were to occupy the major part of his priestly life.

For four years Father Mullaly was Assistant Editor, and for twenty-one years Editor of *The Messenger* and National Director of the Apostleship of Prayer. His administration is often referred to as the modern era of *The Messenger of the Sacred Heart*, which era really had its beginning in the phenomenal work of his two immediate predecessors, Father John H.

O'Rourke and Father John Corbett. When the former became Editor in 1907, *The Messenger* had a circulation of about 27,500; when he finished his term in 1917 there were 342,000 subscribers. Father Mullaly's first great project was to build on Fordham Road the beautiful stone structure which now houses the efficient plant and office building of the League and *Messenger*. Thus with the newest methods and machinery he was able to add illustration and color to his magazine which continued to reach over 300,000 readers each month. This was no small achievement when we consider it was necessary at that time to increase the subscription rate from fifty cents to a dollar a year. Yet all this still fell far short of his ideal. He envisioned the enrollment of every American Catholic in the League of the Sacred Heart and the appearance of the *Messenger* in every Catholic home. No effort was too great which would further this end. But his most enduring monument was the knowledge and love of the Sacred Heart which he brought to so many thousands of hearts and homes.

Even with all this activity, Father found time to write and publish many books and pamphlets which enjoyed widespread popularity. His message was mostly for the lay audience, though there is much in his writings for religious too. Along the lines of story-telling, his little books, *The Priest Who Failed* and *The Bravest of the Virginia Cavalry,* found their way into many Catholic homes. Besides these he wrote many stories with a Catholic theme, and so great was the output at times that, besides his own name, he wrote under three *noms de plume*: Francis Goodwin, Paul Winslow and William B. Woods. Much to his amusement he received under these three names invitations to join various literary societies. In 1937 appeared the little booklet, *Could You Explain Catholic Practices?,* which he wrote to help the faithful better understand the content of the Faith, and which he thought would be useful to have for inquiring non-

Catholic friends. This work reached an audience of over 65,000.

The great amount of retreat work which he did among Sisters brought him face to face with the numerous difficulties they encountered in their lives of dedication and sacrifice. With a view to helping them spiritually he compiled the two little books *Spiritual Reflections for Sisters,* perhaps his best known work. Translated into four languages, the circulation was more than 102,000 copies.

At the time of his golden jubilee as a Jesuit, it was computed that Father Mullaly's many articles in various publications numbered more than a hundred million copies,—no slight accomplishment when we realize that, during the years while this writing was being done, he found time to participate in the works of numerous associations. Among other posts for many years he held office in the Catholic Press Association and formulated its advertising ethical code. He contributed to the *Catholic Encyclopedia,* was a consultor for the permanent organization for National Eucharistic Congresses, a Trustee of Fordham University, a member of the Board of Directors of the Xavier Free Publication Society for the Blind and for two years Director of the Woodstock Aid Association. For years he was Superior at Kohlman Hall and associated with the Loyola House of Retreats at Morristown and the Shrine of Our Lady of Martyrs at Auriesville. In 1929 he was the preacher at the Solemn Pontifical Mass for the International Eucharistic Congress held in Chicago, and his personal efforts did much to further and popularize the cause of Venerable Kateri Tekakwitha. It was his happy experience to see the First Friday Communion of Reparation introduced into nearly every parish in the United States.

While conducting a pilgrimage of members of the Apostleship of Prayer to Rome for the beatification of Blessed Claude de la Colombière in 1929, he wrote for one of his columns in the *Messenger*: "We could not but help wishing that the day will soon come

when there will not be a single Catholic in the United States who is not a member of this great band of lovers of Christ, who daily strive to spread His Kingdom and to sanctify their lives by the 'Morning Offering,' and by the practice, especially, of the Third Degree or Communion of Reparation."

The labors of these busy years took their toll. His health, which had never been vigorous, began to force a let-up on some of his activities. Towards the end of his tenure as editor he underwent several serious operations at St. Vincent's Hospital in New York. Doctors felt that he was living on borrowed time, and he himself began to realize that the hour was near when he would have to relinquish the work he loved so much and turn his efforts to less strenuous tasks. The status of 1941 brought the change. Before the announcement of his retirement was made public, Father Provincial felt that he could do valuable work as spiritual director for our Scholastics. True to the Ignatian indifference he had practiced all his life, Father refused to state a preference when given his choice of any one of our houses. He was assigned to Wernersville as spiritual father to the juniors and community.

With his usual enthusiasm he undertook the new post and for the last eight years of his life he did truly great work for the younger generation of Jesuits. At the Novitiate his work for the Sacred Heart did not diminish, but was merely channeled into different streams. Here his devotion to common life was a source of edification to all. Eager that the juniors should grow in the spirit of the Society, he took a keen interest in all their activities, great and small, and their lives were enriched with the priestly care he showed for their problems. For the discouraged, there were always words of cheer; when someone had difficulties with studies, he was understanding and encouraging. If he thought that a Scholastic was misunderstood or treated unfairly, he was the first to befriend him.

Father arose each morning before the bell summoned

the community, and he offered Mass in the small infirmary chapel. Afterwards he brought our Lord in Holy Communion to the sick, to whom he was always very devoted. When the juniors returned to their rooms after breakfast, he was already at his desk and the day's work had begun. His door was always open for those who needed his help.

Diligent preparation went into his retreats, tridua, points and monthly exhortations which he worked out in careful outline. With a very practical outlook he tried to prepare the juniors for their future lives as Jesuits. A man of prayer himself, he was anxious that those who came under his spiritual care should live prayerful lives of intimate union with our Lord. The practice of frequent spiritual communions throughout the day was one among the many beautiful devotions he taught us, and a means he used himself to live close to the Sacred Heart of Christ in word and work. His was the Jesuit's manly devotion to our Lady. He dearly loved the Society and jealously guarded against anything which would hurt its spirit or reputation.

At story-telling Father Mullaly was a master. He put so much into a story that, when it was finished, one couldn't miss the point he wished to illustrate. Those who made his tridua will long remember the famous story of the difficult mission of Fernando Po with which he used to illustrate the doctrine he never tired preaching—utter abnegation of self-will, self-love and self-interest. To him these were a Jesuit's worst enemies and he constantly warred against them. This was the doctrine by which he lived and the stimulus which saw him through many trials. On occasions when he was not well another might offer to substitute for him in giving points or an exhortation; but so long as he could keep going he would never give in. The monthly casus was prepared long before the scheduled date, and the "bis in mense" sign appeared on the juniors' board notifying them with punctual regularity of the bi-weekly colloquia. His exhortations treated any phase of a Jesuit's life, from

travel suggestions for those who would be journeying to distant parts for philosophy to a deeper insight into Ignatian spirituality. This latter was back of his insistence that our Scholastics in their early years of formation should be guided in the ascetical life solely by the masters of Jesuit spirituality. He often joined the juniors in their afternoon recreations and could enliven any gathering with his stories of the past. Every place he had lived and each experience had become a part of him to give to others.

On first acquaintance one might have gotten the impression that Father Mullaly was by nature stern and rigid. But to one in difficulty the reserved exterior readily vanished and the warm priestly heart was there to help. He was very sensitive and recoiled from anything unrefined or vulgar in those who were called to be companions of Christ. Having suffered a great deal himself from thoughtlessness on the part of others, he tried to instill in our young men a charity and thoughtfulness for all. These qualities he taught by example and word, for he was a perfect gentleman as well as an inspiring priest.

August 15, 1945 marked the completion of Father Mullaly's fifty years in the Society. In keeping with his wishes the event was quietly celebrated and limited to the community at Wernersville and a few life-long Jesuit friends. The congratulations he received from every part of the world were a grateful testimony to the consolation he had given to souls. He was especially pleased with the recognition which the Catholic press had given him in gratitude for the quarter of a century he had devoted to the pioneering cause for a Catholic literature in this country. One literary publication made the interesting observation at this time that Father Mullaly, who had been National Director of the Apostleship of Prayer and Editor of *The Messenger*, was at the time of his golden jubilee holding a post similar to that which Father Francis X. Gautrelet, S.J., occupied when on December 3, 1844 he proposed his plan for an apostle-

ship of prayer. The latter had been at the time spiritual director of Jesuit students at Vals, France; the former was directing the spiritual life of the young Jesuits at Wernersville.

Towards the end of December, 1948 Father went to Washington, D. C., to give a triduum to the Sisters at Trinity College. While there he stayed at Gonzaga and on request was taken through the school buildings which brought back many memories for him. After dinner on New Year's, 1949, one of the Scholastics accompanied him to Union Station where he boarded the train to return to the Novitiate. Along the way Father had many comments to make on the changed and changing place of his birth. This was the last visit he made to his native city.

By March 1949 he was still active but noticeably not well. On the twentieth he gave an exhortation to the community, on the twenty-third he conducted the monthly casus and on the thirty-first he went over to Villa Maria to hear the Sisters' confessions. In early spring his last eight-day retreat was given to over one hundred Sisters of Mercy at Mount Saint Agnes, Baltimore. At the close of the retreat some of his immediate family came over from Washington to visit him. They did not know that it was to be for the last time.

On May 28 the doctor ordered him to St. Joseph's Hospital, Reading. While there he was given many transfusions but there was no success in establishing a proper balance between the red and white corpuscles. Apart from the transfusions there seemed nothing medical aid could do to help him. He had been scheduled to give three retreats during the summer, and all during his time in the hospital he kept saying he must get well in time to take care of them. On July 25, very tired and weakened, he returned to the house infirmary. At first he would sit up a good part of the day, but before the summer was out he took to his bed for good. All during the summer and autumn he suffered intensely, but always very patiently.

When he went to the hospital he must have felt that his days were near the end. Going through the books on his desk afterwards, markers were found in some of them where the authors were treating of the last sacraments or of burial. Towards the end he slept a great deal, and may very well have pretended to be sleeping when visitors came because the effort to speak was too much for him. In the midst of his sufferings he continued to think of others. To a life already full of charities he added the final one. At the last, learning of the serious illness of his dear friend, Father Dominic Hammer, he offered his own life that Father's might be spared. "Greater love than this no man has."

LEO P. MONAHAN, S.J.

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## FATHER WILLIAM SMITH

### 1877-1950

At Port Townsend, Washington, on March 3, 1950, died Father William E. Smith, S.J., in the 74th year of his life and his 54th year in the Society of Jesus.

Born May 20, 1877, in Cheyenne, Wyoming, he moved to Spokane, Washington, at an early age and became an apprentice in the printer's trade before entering Gonzaga College. Upon graduation he entered the Society of Jesus, August 29, 1896, as a novice at DeSmet, Idaho. Having spent his second year novitiate at Los Gatos, California, he pronounced his first simple vows in 1898.

The next three years, he taught and studied at St. Ignatius, Montana, and from 1901 to 1904, applied himself to the three year philosophy course at Gonzaga College, at that time the philosophate of the Rocky Mountain Mission. He remained there as a teacher for the year 1905. The two following years he taught at Seattle College, the first of four such teaching assignments at that college.

From 1907 to 1911 he was engaged in theological studies at St. Louis University, being ordained there in 1910. He returned to Seattle College for a three year teaching period, before spending the year of his tertianship, 1915-1916, at St.-Andrew-on-Hudson, Poughkeepsie, New York. The years 1916 to 1918 saw him as professor at Gonzaga University; while there, he pronounced his last vows, February 2, 1917. He spent the years 1918 to 1924 at Seattle College, in a role now familiar to him, that of teacher.

He got his first taste of parish work in 1925 at St. Francis Xavier's in Missoula, Montana, where he also found time to do some teaching in the then functioning Loyola High School. His parish work was momentarily interrupted in 1926 by his last year of teaching, once more at Seattle College.

St. Jude's Church, Havre, Montana, was the next scene of his parish labors from 1927 to 1933. This was followed by seven years as pastor of St. Joseph's in Yakima, where he endeared himself to all by his quiet and unassuming ways. Seattle College once again claimed him from 1940 to 1943, not as a teacher, however, but as minister and assistant procurator. After that, in what proved to be his last four years in the parish apostolate, he held the office of assistant pastor at St. Leo's, Tacoma, Washington. From 1947 to his death, he acted as spiritual father for the tertians at Port Townsend.

Father Smith belonged to that vast army of soldiers in God's Church of whom it is difficult to say much. There was nothing particularly singular in him, but rather he was outstanding for the general qualities of a man of peace. His graciousness, modesty, and self-effacement stamped him as an essentially humble man. He was refined and dignified, yet never pretentious or affected. His chief virtue, an unquestioning loyalty to duty, won him the respect and veneration of those with whom he labored, and the love of those whom he served.

GERARD G. STECKLER, S.J.

## BROTHER ANDREW HARTMANN

### 1874-1949

"Andrew Hartmann, born October 13, 1874; died August 8, 1949. Coadjutor of the Society of Jesus." So reads the simple inscription on the tombstone; but it fails to tell the burning love and zeal of a man truly devoted to the ideals of St. Ignatius and a close model of St. Joseph.

Born in Kempten, Bavaria, he completed seven grades of schooling and three years of night school learning carpentry before he was called to a two year period of military training in 1890. Four more years saw him become a master carpenter. On September 30, 1896, he entered the novitiate at Feldkirch with the intention of becoming a missionary. In 1902 he was assigned to St. Anne's parish Buffalo, N. Y., as sacristan. He was stationed there three years in spite of the fact that he disliked the work, and longed to do the work for which he was better fitted.

When he finally arrived at St. Francis Mission among the Rosebud Sioux in 1905, the mission needed a man of his abilities and character badly. He began his work by converting an old shed into a carpenter shop whose equipment was only a few hand tools. School boys were sent to him as assistants and he began training them well, although he spoke little English and no Dakota. His external mannerism was stern, but it covered a heart of kindness and understanding. His patience and sincere interest in their work soon won their lifelong confidence so that the Indians brought their family and religious problems to him. He was as much interested in building good characters as in training good carpenters.

His skill and ability were shown in an outstanding manner in 1916 when the frame buildings of the mission burnt to the ground in a few hours. In order to rebuild the mission he became architect by night, general supervisor by day. He directed several crews

of his trained Indian boys and men at the same time as one building after another gradually rose from the ground. He ordered his own supplies. And today every building at the mission is the product of his work, including the church and its furniture.

He was loaned to Holy Rosary Mission to build their famous Red Cloud Hall, and went to St. Stephen's Mission to build its main and largest building. The Mission chapels, some twenty-five in number, are his work, besides several churches in two dioceses. All these buildings are great monuments to a great man, but they tell only one side of his character.

As a boy he had learned to play the violin. This was enough justification for superiors to put him in charge of the school band. He borrowed musical instruments, learned how to play them, then for over twenty years taught the boys in the grades how to make music.

In spite of all his success he was humble and obedient. If the man had any vanity, it was in his flaming red beard. He wore it full, and was seen to stroke it whenever he paused for a moment's thought. He was a community man of exact observance, prompt and ready for each exercise, never seeking privileges, but always willing to be of assistance to everyone, doing favors unasked. There is no doubt that he had a temper that matched his beard, and, given cause, occasionally it broke through the surface of his usually twinkling eyes and smiling countenance. But he was uneasy until he had apologized and soothed the ruffled spirit.

During the last few months of his life, just short of forty-five active years in the same house, he was impatient with himself because his failing strength made him depend more on others, and because his eyes were too poor and his energies too small to allow him to continue a full day's work; but even then he reported regularly to his work bench repairing chairs and other small furniture. His end, though not unexpected, came suddenly and peacefully.

# *Books of Interest to Ours*

## A PROUD PAGEANT

**Jesuits Go East.** *By Felix Alfred Plattner.* Translated from the German by Lord Sudley and Oscar Blobel. Dublin, Clonmore and Reynolds, Ltd., 1950. Pp. 283. 16s.

"The whistle of winds in the rigging and the tang of flying spume is in these pages, but it is the bravery of the men concerned, men without the slightest idea that they were being brave, which is the real exhilaration." This is Father Brodrick's tribute to Felix Plattner's (Swiss) "absorbing and heart-warming book." The publishers have been justly and violently criticized for their failure to include the brief notes and the index which are to be found at the end of the German edition which appeared in 1946. The critics should have included in their indictment the omission of Father Plattner's significant dedication, "Zwei Müttern zugeeignet," and of his very brief but extremely relevant Foreword. It is there that we learn how lucky we are to have this book which will undoubtedly become a classic of Jesuit historical literature. Father Plattner writes:

> When at the beginning of the War the borders of our land were closed and it became impossible for me to travel to the land of my desires, I began to console myself by the study of old mission travels. And so this little volume was born, a tribute of my grateful veneration. I did not intend to write a commentary but rather a factual account. Therefore the style will not be characterized by editorial remarks but by plain reporting. Most of the material in the pages that follow was written by the very men who lived the experiences that are related and accomplished the heroic deeds that are recorded.

The book is a saga of the Jesuit Missions in the East from the departure of Francis Xavier in 1541 to the death of Gottfried Xavier von Laimbeckhoven in a suburb of Shanghai on May 22, 1786. It is a magnificent dramatization of the *Spiritual Exercises* translated into historical reality. It recalls the boasting of Paul (2 Cor. XI, 16 ff.), " . . . in journeying often, in perils from floods, in perils from robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren . . . " It reads like a feature article discussing candidates for "All American" honors in the realm of Jesuit Mission activity, Xavier, De Britto, Ricci, Valignani, Schall, De Goes, Verbiest, Mastrilli, and so many others of equal or greater stature.

The pages of Father Plattner's book are so consistently informative that it would convey a false impression if a reviewer were to single out for comment particular incidents or characters. This is the biography of a group of men, the story of a great social phenomenon that transcends the limits of localized accomplishment and of individual heroism. About the phenomenon the reader comes to realize that the success of the missions in the East was rooted in the organization and spirit of the Society of Jesus, especially in its disciplined and corporate functioning and in the Ignatian principle of enthusiastic obedience.

Three features characterize the missionaries as a group. First of all, and with a striking primacy, they were men who loved the Society of Jesus with a passionate devotion. It should be noted, lest to us who may not love her so, their devotion may seem excessive, that for those men the measure of their love for Christ was their devotion to the Society. Secondly, they were endowed with rare competence and self-reliance. Their third great characteristic was the incredible capacity for labor and for suffering which they manifested in their failures no less than in their successes. One further impression is made upon the reader whose interest in these days is being focused more and more upon the East. It is the realization of the contributions of those early Jesuit missionaries to our own era. It is not easy to assess the value of all those contributions but, as one reads Father Plattner's book, one develops a conviction that the situation in the East would be much worse today if the Jesuits had not gone East in the sixteenth century.

Another Jesuit, Archbishop Roberts, has said of this book: "It is all too rare for entertainment to be so well blended with instruction." It is unlikely that any reader will disagree with this opinion.

JOHN J. NASH, S.J.

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## A MAN'S ERRAND

**Jesuit and Savage in New France.** *By J. H. Kennedy.* New Haven, Yale University Press, 1950. Pp. 206. $3.75.

This book received an over-favorable and, in fact, a misleading notice in the 1950 "Fall Book Number" of *America.* The following paragraphs are written to correct the impression which that notice was likely to create in regard to two points. The first of these is that the work before us is largely dedicated to the thesis that Rousseau, Voltaire and other eighteenth cen-

tury rationalists fabricated the myth of the "noble savage" largely out of the raw materials supplied by Jesuit accounts of missionary experiences among the North American Indians. Actually this point is of very minor importance in Dr. Kennedy's book. The only rationalist whose ideas he traces, even by implication, to Jesuit sources is Rousseau and that is done in the most summary fashion and in a single sentence which we quote: "In the *Discourse on Inequality* Rousseau drew heavily on the accounts from New France for his conception of the savage, who, he imagined, simply existed, like an animal." Readers who wish to find a documented evaluation of Rousseau's real and heavy indebtedness to the Jesuit accounts of the savages need not read Dr. Kennedy. They will find what they seek in Chinard's *L'Amérique et la rêve exotique dans la littérature française au XVII et XVIII siècle.*

The reviewer in *America* goes on to praise Dr. Kennedy as "an able historian who is equally competent in portraying the Jesuits, the Indians and the ideological relationship between New France and the mother country." Let us grant that in some ten years time, if the young author develops the talent his book reveals, this praise may be merited. At the present moment it is quite premature. *Jesuit and Savage* is a student thesis, the core of which is a careful if pedestrian synopsis of the anthropological material in the *Relations*, that is, of various missionaries' descriptions of the physique, intelligence and culture of the tribes with which they came into contact. Dr. Kennedy's comment on this material represents amateur anthropology of very questionable value. His claim to competence as a historian must rest upon his long historical account of the French settlement of Canada and of missionary endeavor which accompanied it. This account merely as a narrative is lively, but because of awkward arrangement, far from clear. When as a historical critic or interpreter Dr. Kennedy attempts to deal with the ideological relationship between France and Canada he is drawn into waters beyond his depth. There he drowns. To drop the metaphor, he is so far from competent to deal with such matters as Catholic theology or the ethos of our Society that as often as not, he falls into that most ludicrous of blunders, the half-truth, whenever he touches an idea or a value in these fields.

It is perhaps obvious to what conclusion these remarks are tending. A gifted, earnest and honorable scholar has attempted to interpret a characteristic Catholic enterprise, and has failed because of the inadequacy of his religious culture. In his bibliographical notes he complains that we Jesuits likewise have failed to write "a comprehensive and impartial," that is, presumably, a scientific and critical history of our order. Can it be that both secular and Jesuit graduate schools are attempting

tasks disproportionate to their resources? Might it be better that non-Catholics should avoid attempting an interpretation of an ideal of life which requires years of patient study to understand, and that clerical scholars for their part should concentrate in the rich and unharvested fields of cultural history which every day of their religious lives, every year of their ascetical, philosophical and theological training serves to illuminate and make more significant? Such a division of labor seems well adapted to promote the advancement of learning. It might increase our confidence to know that Jesuit publications would be well staffed with scholars competent to discuss books on Jesuit affairs.

J. A. SLATTERY, S.J.

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## A STORY OF LOVE

**The Sacred Heart: Yesterday and Today.** *By Arthur R. McGratty, S.J.* New York, Benziger Bros., 1951. Pp. xiv-306. $3.50.

Since it is our Lord's design that the members of the Society "must endeavor to obtain all their light from the Sacred Heart," any book which treats of this subject should be of interest to Ours. In the works of Fathers de Gallifet and Bainvel we already possess a precious heritage of such writings. Nevertheless this book, up-to-date and informative, fills a real need.

Written in the same light and fast-moving style which has characterized the author's columns in the *Messenger* and his earlier writings, this work offers a very competent treatment of the nature and history of the devotion to the Sacred Heart. The devotion is traced from its earliest roots, through the storms of the Reformation and the blight of Jansenism, as it developed through the efforts of St. Margaret Mary and Blessed Claude de la Colombière, and finally blossomed forth in the nineteenth and twentieth centuries, thanks to Pope Leo XIII and his successors, as one of the central devotions of the Church.

The work of St. John Eudes, the Fathers of the Enthronement, and of the other early and present day apostles of the Sacred Heart has not been neglected; but the part played by members of the Society from St. Peter Canisius to Brother Claude Ramaz has been given the fullest treatment. The concise explanation of the nature of the devotion given in the first chapter is very well done, as are the sections dealing with the development of the Apostleship of Prayer and the League of the Sacred Heart, and the nature of devotion to the Immacu-

late Heart of Mary with its relation to the devotion towards the Heart of her Divine Son. The supplement containing the more common prayers and devotions to the Sacred Heart further enhances the value of this book.

Although *The Sacred Heart: Yesterday and Today* is mainly an historical study of the background and development of devotion to the Sacred Heart, the story of love which it portrays gives it value as a devotional book as well. Though evidently the product of serious study, except for the select bibliography it will probably not be too helpful as a reference book. Since, however, it is very easy and informative reading and has been written by one who deeply appreciates the message of the Sacred Heart, this book will be most helpful for Ours who would like a general picture of the importance and development of this devotion so proper to the Society.

ROBERT T. RUSH, S.J.

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## THOSE WHO WALK BLAMELESSLY

**Better A Day.** *Edited by John P. Leary, S.J.* New York, The Macmillan Co., 1951. Pp. xi-341. $4.00.

This collection of fifteen biographies, all dealing with a single type of Jesuit religious life, covers a wide variety of the multiple possibilities in the fulfillment of such a vocation. Among the fifteen Coadjutor Brothers of the Society of Jesus, who are vividly portrayed by fifteen of their modern brothers in Christ (the authors are Scholastics of the Oregon and California Provinces, in the theologate at Alma), two belong to the sixteenth century, six to the seventeenth, one each to the eighteenth and nineteenth and five to our present century. Of the group, two are French, two German, two Irish, two Italian and two Japanese. Belgium, England, Portugal, Spain and the United States each claim one. Three canonized saints and three who have been beatified are included. Of these, five shed their blood for the Faith they loved and lived. In this book we meet a Bavarian transplanted in America, a Belgian in Africa; we find an Italian and a Portuguese in China, an Irishman in California, and another Italian in Alaska.

Backgrounds are carefully outlined and filled in by the biographers. The spirit of the times in which their heroes lived is realistically described. Moralizing is cleverly veiled or omitted. From Preface to Epilogue the life of a Jesuit Brother is presented as attractive, even adventurous, despite the monotonous stretches encountered at times by those who follow in the footsteps of Alphonsus.

A revision of the table of contents for greater clarity, and a

close check on the accuracy of all available historical dates will improve the second edition, which, we are sure, will be demanded by enthusiastic readers.

J. Calvert Brown, S.J.

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## IN PRAISE OF A POET

**Baroque Moment.** *By Francis Sweeney.* New York, The Declan X. McMullen Co., 1951. Pp. 64. $2.50.

"Who touches this book touches a man," said Whitman of his *Leaves of Grass.* Father Sweeney (New England Province), could say the same of this little book of poems which record the high moments of his years of formation in the Society. The pieces which are evidently the fruit of his days in the juniorate and philosophate are of course derivative, that is, they show traces of the influence of admired models, such as Housman, Frost, Masters, Leonard Feeney and the early Eliot. But it should be noticed that these are all contemporary and neo-Symbolist figures. They have made available a new range of sensibility and a new instrument of expression, and so they have served Father Sweeney not as models to imitate but as liberators who have helped him to feel and convey what was most vital and personal in his own experience. In what seems to be the second phase of his development the influence of Father Hopkins begins to appear, but even that highly mannered master has not caused Father Sweeney to swerve from his path.

We expect a young poet to be sweet and fresh; a mature man, above all a priest, to be broad, warm and strong. About three quarters of the way through his book Father Sweeney's voice changes. Here we catch a new tone. There is no longer question of admiring verbal felicity or the subtlety of youthful fancy. With *The Monk to His Lord* a poet of authentic power announces his arrival. One feels that the message of Emerson to Whitman, "I greet you at the beginning of a great career" would not seem altogether grotesque in the circumstances.

Lest all this seem the doting fondness of an old Jesuit Father for a young one, read the following opinions of some highly qualified externs:

Daniel Sargent says:

> This is the poetry of one who has an eye for landscape, an intimacy with fields and hills. It will be liked for its quiet unity, its gentle audacities, its familiar sublimity.

Mounting a step higher we find Sister Madeleva saying:

> He confuses neither himself nor his readers with the babel of contemporary poetic tongues nor their pitiable tech-

niques of escape. Warmth and humanity, certainty, clarity, inevitable rightness inform the entire text.

And from near the apex of contemporary poetry, Father Thomas Merton says:

> This is a book that has real poems in it. The poet has a penetrating and wise eye, an eloquent and tender and flexible idiom, and a heart full of sympathies which flow along a whole level of American experience—experience which he puts on paper as well as it has ever yet been done.

J. A. SLATTERY, S.J.

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## A WISE DIRECTOR

**Father Steuart.** *By Katherine Kendall.* London, Burns Oates, 1950. Pp. x-270. 15s.

Perhaps the most striking thing about this book is that, after following its hero from his birth in 1874 to his death in 1948, and having learned countless details about his ideas, his activities, and his manner, the reader fails to get a clear picture of Father Steuart. The author leaves no doubt as to her admiration (amounting, at times, to something of adulation), and she makes a determined effort to present a complete portrait. Yet the *man*, somehow or other, eludes her. Perhaps Father Steuart was too big for anyone not of similar stature to describe. The author makes a noble but not entirely successful attempt.

This shortcoming, however, does not destroy the value of the book nor does it make for dullness. The style is crisp, the interest is sustained. Miss Kendall handles the English language with easy competence, a qualification that guarantees pleasant reading. Of special interest are the sections that deal with Father Steuart's activities as a director of souls, an office at which he excelled. His method is sketched in broad outline and the details are filled in from his correspondence. These are fascinating fragments, for, while Father Steuart wrote in a turgid and somewhat tortuous style, what he had to say was important and eminently worth reading. It is to be hoped that the author, with all that correspondence at her disposal, will make available a larger and more comprehensive selection of this phase of Father Steuart's work. Since, however, such a publication is not now at hand, it is recommended to those who are interested in the guidance of souls that they avail themselves of this opportunity to see, even thus briefly, how skillfully and artfully that delicate work was accomplished by this remarkable Jesuit.

KURT A. BECKER, S.J.

## SPIRIT AND LIFE

**Jesus In His Own Words.** *Compiled by Harold Roper, S.J.* Westminster, The Newman Press, 1951. Pp. ix—314. $3.25.

The many translations and commentaries on the Gospels which have recently appeared are a welcome sign that the faith of Catholics is being continually replenished by recourse to its inspired sources. The present volume combines into a single harmony all the words of Christ recorded by the four Evangelists. The beautiful Westminster version is used throughout with indications of variant readings where the Vulgate is notably different. Father Roper (English Province) has interwoven a brief explanatory narrative to supplement the sayings of our Lord and to elucidate them where explanation seems helpful. The author relies heavily on the recent studies of Father Lagrange, Father Prat, and others, but this book was not intended to be a substitute for such commentaries so far as the serious student is concerned. The lay reader, however, whether Catholic or non-Catholic, may find here a concise and reliable introduction to the Person of Christ. Although the style is somewhat colorless, the book is attractively arranged and printed. Priests and religious who do not have easy access to the various recent lives of Christ or to the Westminster version of the New Testament will be grateful to Father Roper for providing them with a helpful companion to the Gospels.

AVERY R. DULLES, S.J.

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## SALUTEM DICIT

**The Nazarene.** *By Ailbe J. Luddy, O.Cist.* Dublin, M. H. Gill and Son, Ltd., 1950. Pp. xi-200. 10/6.

This is a story of our Lord's public life and passion. Therefore, the excellence of the subject matter being evident, we are principally interested in the manner in which the author casts his account of these three years. Father Luddy tells Christ's story in modern language (perhaps too modern at times), and he evokes the impressions, emotions and thoughts, which our Lord's divine manliness must have roused. The book is characterized by its simplicity and by its evident eagerness to tell its beloved story. It should give pleasure both to those who already know that story and to those who will read it for the first time in these pages. It is true that the Gospels stand on their own merit but it is equally true that our weak, or at least periodically weary, imagination needs some stimulation. Father Luddy narrates the familiar Gospel scenes in the words of a fictitious correspondence from two young Roman pagans

to their brother, Rusticus, a teacher of rhetoric in the city. Lucilla and Aurelius, niece and nephew of a Roman official, are fortunate eye-witnesses of the events which they describe to Rusticus. Through them—and this is the great value of the book—we apprehend with greater ease and profit the vivid reality of the Gospels.

David W. Carroll, S.J.

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## PUTTING IT ON THE LINE

**Living Your Faith.** *By Robert Nash, S.J.* New York, Prentice-Hall, Inc., 1951. Pp. 311. $3.00.

This is the American edition of a book that was published in Dublin last year under the title, *Is Life Worthwhile?* Either title is appropriate for this clear and practical development of the *Spiritual Exercises* which, though written for laymen, deserves a prominent place in the libraries of religious communities. Father Nash (Irish Province) has established his reputation as an outstanding author of spiritual books by his excellent "Point Books," *Send Forth Thy Light, The Priest At His Prie-Dieu,* and several others. This latest volume more than sustains the author's reputation. The subject-matter is not novel, the Principle and Foundation, the meditations of the First Week and the considerations of the Second Week. The treatment of the matter, likewise, is traditional; we find no startling suggestions, no short-cuts to sanctity. What, then, is the great merit of the book? It consists in the sane, sympathetic and simple manner in which Father Nash expounds his material. He makes the *Spiritual Exercises* and Ignatian spirituality real to the individual and pertinent to personal problems. Every truth is explained: "If you paint a beautiful picture and give it as a present to your friend you will be rightfully pained if you discover he has chopped it up to make firewood." Difficulties are appreciated " 'Saints,' somebody has written, 'like all masterpieces, are made slowly.' " The practical advice is excellent. At the close of his solid exposition on how to take issue with temptation the author gives this summary: "Our two practical hints, then, are to let sleeping dogs lie, and lay in a good store of harmless toys against the day or the night of temptation."

The author of such a book sails between the Scylla of demanding too much and the Charybdis of asking too little of his readers. Father Nash brings his volume through with admirable success. His readers will not be discouraged; neither will they underestimate the cost of sanctity in terms of self-discipline. Some educators desiderate a formal course in

Christian asceticism as part of the religious training of our students. Here is a commendable text-book for such a course. It should be welcomed especially by our Student Counselors.

JOHN J. NASH, S.J.

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## THIS IS THE LIFE

**For Goodness Sake.** *By William Lawson, S.J.* New York, Sheed and Ward. 1951. Pp. 184. $2.25.

Father Lawson (English Province) begins this extremely readable treatise on the life of grace and the supernatural virtues with an analogy from the natural order. A newly-born infant and a helpless invalid, by dint of managing to survive, can both be said to have the gift of life. But neither would be inclined to stand atop a mountain and, "in delighted awareness of the throbbing vigor in his veins," shout out: "This is living! This is the life for me!"

Life is much more and much more precious than merely not being dead. Sadly enough, many Catholics who recognize this truth in the natural order and accordingly develop their talents and achieve worthwhile ambitions, fail to make the transfer to the supernatural order. There they content themselves with avoiding mortal sin, with merely being "not dead." Father Lawson awakens a realization of our supernatural powers and gives both direction and inspiration to their use. The theological and cardinal virtues, the acquisition of ease and pleasure in God's presence, the practice of humility, the application of a Christian set of values: all of these come within the author's scope. His work, however, is anything but a dull catalogue of stereotyped formulae. His lively style, replete with examples which at once clarify and stimulate further thought, should be most helpful to anyone who is looking for a fresh and appealing approach in presenting Christian life to others. Sermons and conferences could profitably be evolved from many of his short passages, enriched by one's own knowledge of the theory. He makes some particularly enlightening remarks on respect for the human person, a Christian use of the gift of speech (including care for the reputation of others), the virtue of hope, confidence in God, a Catholic approach to major decisions. The ordinary Catholic layman could read the book with pleasure and understanding.

The final word of encouragement sums up the theme of the book: Be ye perfect—that is, complete—by filling your life with as much of the grace of God as it can hold, and using that grace to the full.

JOSEPH A. CASEY, S.J.

## DOWN TO FUNDAMENTALS

**Living With God.** Pp. xvi-93. $1.50. **Some Rare Virtues.** Pp. vi-213. $1.75. **Simplicity.** Pp. 116. $1.50. *By Raoul Plus, S.J.* Westminster, Md., The Newman Press.

These three books, which were published in 1950 and 1951, are heartily recommended for spiritual reading. The first is a reprint of a book that appeared in the early 'twenties, a sequel to the author's well known *God In Us.* Father Plus (Province of Champagne) is a master of the informal essay on spiritual topics. He teaches pleasantly, his lessons are practical, and he makes use of copious anecdotes. The "Rare Virtues" of which he treats are gratitude, recollection, good use of time, moderation, self-possession, patience, reparation and sympathy. There is no need to belabor the timeliness of such a treatise. The virtue of simplicity, being fundamental and pervasive, deserves the emphasis of a whole volume. Those who are too preoccupied with worldly cares, will find *Simplicity* a very helpful book.

JOHN J. NASH, S.J.

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## A COURSE IN PRAYER

**The Prayer of Faith.** *By Leonard Boase, S.J.* Wimbledon, The Apostleship of Prayer. Pp. 134. 6s. (90c).

This book was written for such "as are seeking God in prayer and feel within themselves an impulse or a need to grow in mental prayer." Father Boase (English Province) is the Director of the Apostleship of Prayer in England and he writes with a rich understanding of the pressures and problems of modern life. *The Prayer of Faith* may well be considered the best treatise on prayer published in English in our generation. Proof of its value is the double fact that it must be read slowly and that one rereads it with relish. Father Boase clarifies the theory of prayer with the ability of a teacher who has mastered his field, he diagnoses the difficulties of prayer with the assurance of a skilled physician whose remedies are reliable.

"Prayer in the first place," says the author, "means all that we do to co-operate with God in the making of our souls." This general definition includes duty, recreation, resignation and prayer in the stricter sense, i.e., "loving God through some sort of knowledge, awareness, attention, which is directed to Him, loving Him through thinking about Him." The author follows an unusual order by considering the hazards and the need of faith before he treats mental prayer itself. Although the book is concerned principally with mental prayer and treats that

subject exhaustively, there is an excellent chapter on vocal prayer. Much more could be said in praise of this volume and many passages might be cited for their particular excellence. But Jesuits should get to know the book itself. It will help them to pray better and to direct others more effectively. And it can be recommended to laymen and to our students who are interested in a life of prayer.

JOHN J. NASH, S.J.

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## MEDITATIONS ON THE ACTS

**The Risen Dead.** *By Thomas H. Moore, S.J.* New York, McMullen Books, Inc., 1951. Pp. 185. $2.50.

Father Moore (New York Province) is the editor of *The Messenger of the Sacred Heart.* He is the author of several spiritual books including *The Darkness Is Past* and *I Also Send You.* The present volume is composed of reflections and the material is based for the most part on the *Acts of the Apostles.* Each chapter is a short description of some incident from the history of the Church of the Apostles. These incidents are recounted in a manner that makes them understandable and real to the ordinary reader of today. The doctrinal implications and practical significance of each selection are driven home in crisp and concrete idiom. The emphasis throughout is on dogmas that have contemporary appeal: our social solidarity in Christ, the newness of the life which baptism brings, the primacy of love, and similar themes.

This book can be equally recommended for meditations or for sermon material.

JAMES M. CARMODY, S.J.

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## ANOTHER FOR THE LAITY

**The Vital Christian.** *By Fulbert Cayré, A.A.* Translated from the French by Robert C. Healey, New York, P. J. Kenedy and Sons. Pp. xiv-137. $2.00.

This book by an eminent French member of the Congregation of Augustinians of the Assumption is another indication of the heartening and growing trend towards a great preoccupation with the sanctification of the laity. Father Cayré writes for the layman. The book is divided into two parts, the first of which proposes and briefly develops the principles on which a Christian's life must be based, awareness of vocation, motivation of

charity, the primacy of Christ, and the personal responsibilities of fostering the life of grace, of prayer and of self-denial. The second part, "His Field of Action," applies these principles to life in the concrete, to man's dealings with his fellow-man, to marriage, to the performance of one's labor or profession and to politics. The book is admittedly compendious and "suggestive rather than specific." For those who are working with lay people and for intelligent laymen Father Cayré has written a valuable introduction to the devout life.

JOHN J. NASH, S.J.

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## FOR STUDENTS OF CLAUDEL

**Introduction to Paul Claudel.** *By Mary Ryan.* Oxford, B. H. Blackwell for Cork University Press, 1951. Pp. 111. 7/6.

Miss Ryan's book is addressed to the student of French poetry who has come down to the Symbolist movement. It explains how Claudel, who, during his infidel days had absorbed the theories of Mallarmé and his circle concerning the stuff and technique of poetry, was impelled by the light and love which God poured into his heart on the occasion of his conversion to develop what was sound in the Symbolists' theories and perfect their technique by giving expression to the Christian, in fact, to the Ignatian view of life. Miss Ryan is an old teacher who knows the limits of the student mind and the working conditions of the college classroom. Her work, therefore, is an introduction. She introduces the student through the career of Claudel to an understanding of his theory and through his theory to a grasp of the substance of his non-dramatic poetry. The plays are mentioned only incidentally. The present writer has used Miss Ryan's work under approximately the conditions and for the purpose for which it was intended. It was most helpful. The only improvements which suggest themselves concern the biographical sketch, the bibliography and the index, or rather, its omission. The biography was a trifle vague. The bibliography surely could have been extended to include the complete published works of Claudel. Then the index. To an American, at least, a scholarly book without one is as incomplete as a pantry without a can-opener. The omission is all the more to be regretted since Miss Ryan has so many valuable ideas to offer. They should be made as readily available as possible.

J. A. SLATTERY, S.J.

## KONNERSREUTH AGAIN

**The Case of Therese Neumann.** *By Hilda C. Graef.* Westminster, Md., Newman Press, 1950. Pp. 160. $2.50.

In the February issue the WOODSTOCK LETTERS reviewed the recent book of Fr. Siwek on Theresa Neumann, *Une Stigmatisée de Nos Jours: Thérèse Neumann de Konnersreuth.* The author, it will be recalled, presented strong evidence to show that the origin of Theresa's visions and other phenomena need not necessarily be judged supernatural. The present work, written by an Englishwoman already known for her studies on the mystics, comes to conclusions that are substantially the same as those of Father Siwek, except that, if anything, she is more decisively negative. Her method consists in systematically exploring, on the one hand, the possibilities of natural explanation of Theresa's visions, stigmata, etc., as deriving from hysteria, telepathy and other such factors, and, on the other, in applying the traditional norms for authentic supernatural phenomena as laid down by the classic authorities on the subject in the Church. On both counts she judges that the phenomena of Theresa fail to satisfy adequately the requirements for a genuine supernatural intervention. One of her principal sources of evidence is the report of the medical expert of the Sacred Congregation of Rites, published in France in 1940. His diagnosis was that the dominant factor in the case was a grave hysteria neurosis in which the psychic manifestations have progressively taken predominance over the physical.

Though several of the problems involved are not adequately covered by the author (e.g., the question of Theresa's supposed absolute fast), this book is the first really critical examination of the case available in English. Whether or not one believes that its conclusions settle the case, it certainly makes both enlightening and interesting reading.

W. NORRIS CLARKE, S.J.

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## REFLECTIONS ON "PARTHENEIA SACRA"

**Partheneia Sacra.** *By H. A.* Aldington, England, Hand and Flower Press, 1950. 63s. These reflections complement the brief review of this book which was published in the May issue of the WOODSTOCK LETTERS.

This book which Mr. Fletcher rescues from the oblivion of three centuries is a very fascinating historical monument. It may even be somewhat more; but surely its main interest at the present day is the light that it sheds on the Jesuit past

as one more proof of how the Old Society mastered and turned to her apostolic end all that was seemly in the culture of the Renaissance.

Partheneia Sacra is a meditation book on our Lady written by a Jesuit, most probably Father Henry Hawkins (1571?-1640), for the use of the members of the Parthenian Sodality of the Immaculate Conception in London. These gentlemen, if we may judge by Father Hawkins' book, were cultured men who shared with their contemporaries that taste for intellectual Romanticism which is characteristic of the great Jacobean and Caroline writers, Donne, Bacon, Crashaw, Herbert, Taylor and Browne. Since the primary objective of the English Province at this period was the conversion and sanctification of the English aristocracy, Father Hawkins combined in his book that mixture of the erudite and fantastic which best expressed the deepest spiritual impulse of his age. This will become more apparent as we examine the organization of the book. The whole treatise is an amplification of the biblical phrase, "Hortus conclusus soror mea, sponsa." It is divided into twenty-four heads, as, *The Garden; The Rose; The Lillie; The Violet;* and so forth. Each meditation proceeds through nine steps which embody the normal Ignatian form of mental prayer: statement of theme, reflection, personal application and colloquy.

Let us illustrate by an analysis of the meditation on the Violet. The first step is called "The Devise." This is a copper plate engraving representing a plant which one may charitably suppose to resemble a violet surrounded by a garland of laurel or mistletoe, and surmounted by the text "Humi serpens extollor honore." The next step is "The Character"—a quaint description of the natural history of the violet in the manner of Fuller, Hall or any of the "character" writers of the century. We then come to "The Morals"—a description of the virtue which is symbolized by the violet, which is, of course, humility. This we have recalled, visualized and set in a certain perspective of significance, all this according to the technique of the Emblem books so popular at that time. The reflections follow in two steps. In the first of these the native "virtues" of the violet are expounded according to contemporary botany. In the second is indicated an analogy between the qualities of the violet and the excellencies of our Lady. The reader is now prepared for prayer by another copper plate wherein the violet is depicted as flowering in the garden under the favoring eye of God and the parallel between it and our Lady is celebrated in verse. The next step is a short essay indicating the application of these ideas to human life, and the conclusion is presented in a colloquy, a prayer addressed to our Lady.

It is evident, then, what Father Hawkins has been at. He has presented sound theological learning and moral instruction in the literary forms which were then at their highest vogue and novelty: the Emblem, the character, and the reflective essay. He has like the contemporary French Jesuits Binet and Richeôme conveyed his delight in the strange and brilliant surface pattern of creation along with the awe and adoration excited by looking into its mysterious depths. He has made meditation, if not easy, at least stimulating. Hawkins' ready accommodation to the cultural pressures of his age is, of course, a simple corollary of his acceptance of the Jesuit and Pauline conception of the apostolic attitude, "omnibus omnia fio." It was this attitude which in former times identified a certain style of architecture with the Society. It once associated our writing with a certain stately manner of prose, and, alas, with a monkey-like ingenuity in verse. In our own day it makes the Jesuit a script-reviser in Hollywood, an arbitrator in labor disputes, a columnist, a radio commentator, a delegate to the United Nations, perhaps even a cartoonist, in short, a man who shuns everything dead, even the dead past of outmoded Jesuit techniques, or a man who has taken seriously the mandate of Pius XII: "Quiquid boni nova aetas protulerit, id ad majorem Dei gloriam Societas vestra adhibebit."

J. A. Slattery, S.J.

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## ENCOMIUM ON A COMPENDIUM

**Roman Catholicism.** *By Thomas Corbishley, S.J., M.A.* (Christian Religion Series. Edited by E. O. James. London, Hutchinson's University Library, 1950. 7/6.) New York, Longmans, Green and Co., Inc. Pp. 141. $2.00 (trade ed.) and $1.60 (text ed.).

Every age needs books so written that he who runs may read. The slim volume here discussed was written by the Master of Campion Hall, Oxford, in order to meet the contemporary need for a reliable synthesis of Catholicism. It is not easy to write a work of this kind because so much must be left out. Yet Father Corbishley (English Province) has succeeded brilliantly. He never loses sight of the reader for whom he is writing, and that reader is an Englishman of our mid-century, formed by the thought, literature and preoccupations of his environment. It is not supposed that he is a Catholic; it is presumed that he knows little about Catholicism, or about any religion for that matter.

The structure of the study is new and quite different from

similar works of the recent or remote past. The first chapter indicates the nature of the Church. This is followed by a rapid consideration of the historical flow of her history, studied under the aspect of her unity. The third chapter condenses Catholic dogma in a way that calls for applause, for it is marvelous to see how so much could be compressed in so small a space. The contemporary man's feeling for social questions, for history, and for progress steer the author to an examination of the Church from such points of view. The last chapter does another splendid job of condensation in explaining the more patent manifestations of everyday Catholic life. The book closes with an appendix indicating the organizational structure of the Church.

This is the work to be suggested to the Catholic layman or priest who asks for a brief, practical book which a modern non-Catholic can read to find out just what Catholicism is. Although the little tome was planned to deal with a man living on the English scene, it will none the less provide satisfactorily for an American's need.

GUSTAVE WEIGEL, S.J.

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## ENRICHMENT FOR CONVERTS

**The Family of God: A Study of the Catholic Church.** *By Hugh Michael McCarron, S.J.* New York, McMullen Books, Inc., 1951. Pp. 196. $2.75.

With an impressive wealth of wit and wisdom Father McCarron (Maryland Province) here distils the essence of his significant pastoral experiences in war-time Washington and offers this ideally suited companion piece to convert instruction. No one engaged in similar work can afford to miss the capital contributions these pages will make to individual convert progress. Several copies should be on hand for sale or loan whereever prospective converts are likely to apply or appear unannounced. For the book is eminently successful in achieving its difficult objective: to instil a Catholic spirit into the dry bones of excessively formal instruction. *The Family of God* is *not* a substitute for the conventional and standardized instruction manuals. It is supplementary to them and presupposes their serious use. Nor is it planned as a device to dispense with personal contact with an individual (priest) instructor. But it does supply what routine texts lack and it enhances the benefits of personal contact with a competent and personable curate.

The selection of topics is authentic, shrewd, contemporary and convincing. The treatment is urbane but delightfully simple. It exacts little of sophistication, educational or otherwise, in the reader but imparts very much that is of crucial importance in defining "attitudes." Father McCarron *knows* people, particularly contemporary convert types, and diagnoses their difficulties with unerring directness. There are few, if any, routine obstacles or objections, real or imaginary, that the author does not fairly depict and then deflate effectively less with dialectics than with a charming display of ripe and rich *human* wisdom. The engaging manner of the discussion disarms opposition while defeating it. It is a pleasure to be thus persuaded.

It is the declared intention of these pages "to furnish a binding thread, a connecting chain of thought, for our study of religion." But the thread is never more conspicuous than the beads, the chain never becomes overloaded with sentiment and pietism. Father McCarron is and remains master of his key metaphor.

There is nothing, furthermore, in these pages that is liable to offend inveterate attitudes nor to insult inherited prejudices. The tact is expert. The finesse is exquisite. And the entire book is suffused with a spirit and a spirituality that is distinctively, even if unobtrusively, Ignatian.

This is indeed a good book and in good hands it can be put to very good use.

JOSEPH T. CLARK, S.J.

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Under the direction of Father Montdesert of the Lyons Province, *Sources Chrétiennes* is preparing a French edition of the complete works of St. Irenaeus. The first volume will be published by the end of this summer. The Latin and Greek text has been critically revised after a careful study of the manuscripts and the most ancient translations. The new French translation and the Introduction and notes are the work of Father Sagnard, O.P. The publication of the second and revised edition of the Letters of St. Ignatius of Antioch is planned for the near future. This revised edition will include the Letter and the Martyrdom of St. Polycarp.

From The Bruce Publishing Co., Milwaukee:

*Meditations for Every Day. By P. J. Sontag, S.J.

From Clonmore and Reynolds, Ltd., Dublin:

*Father Michael Browne, S.J. By Thomas Hurley, S.J.

*Days With Our Lady. By William Stephenson, S.J.

From M. H. Gill and Son, Ltd., Dublin:

Catherine McAuley. By R. Burke Savage, S.J. (A noteworthy biography of the foundress of the Sisters of Mercy.)

Footprints of Father Theobald Matthew, O.F.M. Cap. By Father Augustine, O.F.M. Cap. (An informative biography of the great Apostle of Temperance.)

Apologetics and Catholic Doctrine: Part III, Catholic Morality. By Bernard J. Kelly, C.S.Sp. (This is a competent and reasonably priced [5s(75c)] handbook of Christian Doctrine. It treats of the destiny of man, the sacraments and the commandments.)

Other Christs. By Father Aloysius, O.F.M.Cap. (Bishop Lyons of Kilmore praises these conferences to priests as addresses to the heart in which "the old familiar truths are put in a new light, without any recourse to rhetoric or artificiality."—Price 6s [90c])

The Year of the Great Return. By Father Aloysius, O.F.M.Cap. (Lenten lectures, delivered in Dublin in 1950. They are stimulating discussions of fundamental Catholic principles of practical life.—Price 1s [15c])

First Friday at Amuzu. By John Roche, C.S.Sp. (Father Roche has compiled a brochure on the Nigerian Missions.—Price 4s.6d. [70c])

From B. Herder Book Co., St. Louis:

*Our Happy Lot. By Aurelio Espinosa Polit, S.J. Translated by W. J. Young, S.J.)

From Longmans Green and Co., New York:

*Newman's University, Idea and Reality. By Fergal McGrath, S.J.

*The Osterley Selection From the Latin Fathers. By Joseph Crehan, S.J.

From The Newman Press, Westminster, Md.:

*St. Gregory the Great Pastoral Care. Translated by Henry Davis, S.J.

*The Destiny of Modern Woman. By William B. Faherty, S.J.

The asterisk indicates that a review will be published in our next issue.

There are times when a pamphlet is more useful than a book. We can read a pamphlet when a busy schedule makes a book impossible; we can recommend a pamphlet to those who would bridle at a book. Our readers, we think, will be grateful for information concerning recent publications in this field of Catholic writing. We hope to offer such a service regularly.

### Recent Pamphlets

From The Catholic Social Guild, 125 Woodstock Road, Oxford England:

**Catholic Social Action.** By Andrew Gordon, S.J. Pp. 12. 4d (5c)

**The Menace of Materialism.** By Paul Crane, S.J. Pp. 40. 1s (15c)

**A Manual of Social Sermons.** (With reading lists and index) Pp. 95. 2s (30c)

From The Catholic Truth Society, 38-40 Eccleston Square, London S.W. 1, England:

**The Priestly Life** (Apostolic Exhortation of Pope Pius XII "Menti Nostrae") 9d (11c)

**What Happened At Fatima.** By C. C. Martindale, S.J. Pp. 16. 3d (4c)

**Pius XII.** By Herbert Keldany. 3d (4c)

**The Holiness of St. Joan of Arc.** By Etienne Robo. 3d (4c)

**St. Joseph.** By T. O'Donoghue. Pp. 20. 3d (4c)

**One Church.** A C.T.S. Torch Pamphlet, ed. by Most Rev. John C. Heenan, C.M.S. Pp. 32. 3d (4c)

**What is Sin?** By Walter Jewell. Pp. 15. 3d (4c)

**Come, O Holy Spirit** (A Preparation book for Confirmation for children.) By A Sister of Notre Dame. Pp. 48. 1s (15c)

From The Irish Messenger Office, 5 Great Denmark St., Dublin, Ireland:

**The Assumption of Our Blessed Lady** (Apostolic Constitution "Munificentissimus Deus" of Our Holy Father Pius XII). Pp. 24. 3d (4c)

**Pope Pius X.** By Louise Stacpoole Kenny. 3d (4c) Pp. 20.
**Mother Placide Viel.** Pp. 20. 3d (4c)

**The Irish Sisters of Mercy in the Crimean War.** By Helena Concannon. Pp. 27. 3d (4c)

**It's No Use Praying.** By R. Stephenson, S.J. Pp. 20. 3d (4c)

**Another Hour With The Sacred Heart.** By P. O'Mara, S.J. Pp. 48. 3d (4c)

On February 11 of this year the first issue of *The Mercat Cross* appeared. In the lead editorial Father Ronald Moffat (English Province) states the objectives of the new magazine which is published by the Jesuit Fathers from the Rectory of the Sacred Heart Church, Lauriston Street, Edinburgh. "*The Mercat Cross* is a Scottish Catholic monthly. Its aim is to help Catholics to do two things. The first is to see clearly where they stand as a body within the national community; and the second, to appreciate more fully the spiritual value of the contribution they have made in the past to the life of the country, and alone still can make . . . In article, features, commentaries we shall touch upon the ordinary affairs of life, but we shall do so as Catholics—as did our forefathers in the marketplaces of this country, under the shadow of the cross." The last words refer to the title of the publication which is explained in an article written by George Scott-Moncrieff. "*The Mercat Cross*" he writes, " . . . was, of course, simply the cross erected in the marketplace. It brought the symbol of the Faith into the hubbub of commerce and daily life. It was like a piece of stone, occasionally of wood, taken from the fabric of the parish church and set down in the marketplace, reminding men of their Redeemer, and bringing a benison to their life in the world." Here is a venture which merits the encouragement of English-speaking Jesuits in every community. The annual subscription rate is, amazingly, five shillings (75c). Address your subscription to: *The Mercat Cross,* John Clifford and Son, 230 Glasgow Road, Blantyre, Glasgow, Scotland. You will not regret the investment.

We have received the third number of the first volume of a quarterly publication of the Catholic Truth Society of England. *Catholic Truth* contains well-written and informative articles by representative authors on subjects of interest to all Catholics. The nine pages of "Catholic Book Notes" furnish concise and keen reports on current Catholic literature. This is a type of publication that will appeal to and benefit educated Catholics. The subscription price is 2/9 (40c).

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### Suppressed Editions of the Messenger

Since the beginning of World War II, several national editions of the *Messenger of the Sacred Heart* have been suppressed by atheistic governments. Here is the list of those which have been suppressed:

| *Country* | *Language* | *Subscribers* | *Date of Sup.* |
|---|---|---|---|
| Albania | Albanian | 750 | 1945 |
| Czechoslovakia | Bohemian | 5,000 | 1939 |
| Czechoslovakia | Slovak | 55,000 | 1949 |
| Czechoslovakia | Ukrainian | 2,000 | 1945 |

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|---|---|---|---|
| Jugoslavia | Croatian | 60,000 | 1946 |
| Jugoslavia | Slovene | 35,000 | 1944 |
| Latvia | | 9,500 | during the war |
| Latvia | Lettish | 2,000 | during the war |
| Lithuania | Lithuanian | 20,000 | during the war |
| Poland | Ukrainian | 40,000 | during the war |
| Rumania | Rumanian | 1,300 | 1944 |
| China | Chinese | 2,200 | 1949 |

*Total*: Twelve *Messengers of the Sacred Heart*, published in eleven languages and with a total of 233,000 subscribers, have been suppressed.

Two others, one in Polish and one in Hungarian, have had the number of copies which they may print sharply reduced by government order. The Polish *Messenger*, printed at Cracow, whose circulation before the war was 130,000 has been obliged to reduce the number of copies printed to 25,000. The Hungarian *Messenger*, printed at Budapest, whose pre-war circulation was 100,000 can now print only 50,000 copies.

As a result of these supressions, the number of *Messengers* has been reduced to 59. 19 of these are published in the Americas, 18 in Europe, 15 in Asia, 5 in Africa, and 2 in Oceania.

—*Lettres du Bas Canada*, December 1950

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### Old and New Testament

On the Old Testament the traveller gets an abundance of fresh light from visiting the spots it mentions. When one turns to the New Testament, how great is the difference! There are scarcely any references to localities in the Gospel narrative, and little or nothing turns upon the features of the place. This makes the traveller realize that while the Old Testament is about and for Israel; the Gospel, though the narrative is placed in the land, and the preaching was delivered to the people, of Israel, is addressed to the world. The Old Testament books, at least the legal and historical books, are concerned with one people; the New Testament, with the inner life of all mankind.

Viscount Bryce

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Mr. William J. Junkin, S.J., Spring Hill College, Mobile, Alabama, would appreciate any information concerning the existence of a translation of the *Miles Christi Jesu* of Vermeersch.